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Rasātala or the Under-world

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PREFACE

It has always been my belief that many of the accounts of places and peoples as given in the Epics and the Purāṇas are based upon facts, though they have been greatly mixed up with fiction and mythology The story of Rasātala is one of those accounts, and the general agreement of all the ancient Hindu works in describing the region and its inhabitants with a certain amount of superstitious respect and fear has confirmed me in my opinion that the original tradition concerning them is based upon reality In the following pages I have placed my views on the subject, and have tried to identify the countries and their inhabitants so far as the present materials would allow. I desire to acknowledge my indebtedness to the very interesting work entitled *the Early History of the Huns* by Dr J J Modi of Bombay,

as it has proved very suggestive to me, and also to my nephew Dr Narendra Nath Law, M A, B L, P R S, PH D, for the many useful suggestions and the help which I have received from him during the progress of this work

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Rasātala or the Under-world

Is **Rasātala** a myth,—a creation of the poet's brain? Have the seven spheres of **Rasātala** below the earth been invented as a counterpart of the seven ***Lokas*** or worlds[1] above the earth? The name of **Rasātala**, or its synonym **Pātāla**, occurs in almost all the ancient Hindu works of importance, professing or pretending to give an account of historical events of ancient times. If **Rasātala** be an idle phantasm or a mere figment of the poet's imagination, the writers of different periods would not have tried to keep it alive. Rasātala has been peopled with serpents, demons,

Rasātala is not a myth, it is a forgotten country.

1 *Padma Purāna*, Sṛsti-Khanda, ch 22 — *Bhūloko'tha Bhuvarlokah Svarloko'tha Mahar Janah, Tapah Satyañca saptaite devalokāh prakīrttitāh*

birds, and animals, invested with the physical and mental qualities of a human being. Śeṣa Nāga, the king of the serpents, is described[1] as seated upon a throne with all the paraphernalia of royalty about him His head is bedecked with a crown, his ears have pendants, and his arms extend up to his knees. He is clothed in black, and has, on his two sides, attendants waving the fly-whisks He is also surrounded by his ministers and courtiers. He does not hiss, but talks like a human being, and talks wisdom like a veritable Veda-Vyāsa[2]. There were demons, though ferocious, they were brave and generous Bali, for instance, was so generous that he gave away every thing he possessed to the poor and the Brāhmaṇas[3]. They lived in cities, which in beauty could vie with any "city of heaven", containing houses, gardens and

1 *Harivamsa*, ch 82

2 *Padma P.*, Pātāla-kh., ch. 1

3 *Harivamśa*, ch 220.

palaces; and Hiraṇyapura, the capital of the Daityas, has been described as looking beautiful with roads and gateways specially prepared by Brahmā for the Dānavas[1]. The demons did not wander in forests and live in caves like the primitive man, but they possessed various amenities of civilisation. The Suparṇa (or Garuḍa) birds were human beings to all intents and purposes, except for their beaks and wings[2]. The Surabhis or the cow-tribe lived in Rasātala, and they could speak like human beings and prophesy future events[3]. In spite of paucity of information we have enough evidence to conclude that Rasātala is a reminiscence of a primeval age when the Indo-Aryans lived with the Iranians in their ancient home in Central Asia called Ariana by Strabo, which is the

1 *Mahābhārata*, Vana Parva, ch 172

2 *Mbh.*, Udyoga, ch 100.

3 *Ibid*, Udyoga, ch. 101, *Mārkaṇḍeya P*, ch. 21

"Airyana-vaêja" of the *Avesta*[1] This Airyana-vīja, which means the "Aryan seed" is evidently Azerbaijan or Azerbijan which was originally a province of ancient Media or "Mad", as it was called, the Uttara (north) Madra of the Purāṇas, and now a province of Persia The river Dāitya, which flowed through it, is the river Aras which divided Media from Armenia. Some authorities consider Media to be the original home of the Aryans[2] Herodotus also says, 'These Medes were called anciently by all people Arians[3]." Azerbaijan and the countries to the north were therefore known as Ārya of the Ṛg-veda and Hara of the Bible.

1 "The first of the good lands and countries, which I, Ahura Mazda, created, was Airyana-Vaêja by the good river Dāitya", *Vendidad*, ch. 1 see *Sacred Books of the East*, vol IV, 4, Max Muller's *Science of Language* (1873), vol I, 227

2 Dwight's *Modern Philology*, vol I, p. 30

3 *History of Herodotus*, translated by Rawlinson, vol. II, p. 145

In later times, the boundaries of Ariana were extended to the north of the valleys of the Oxus and the Jaxartes, and to the east as far as the Indus[1], by conquest from the Scythians or Hunnic tribes who belonged to the Turanian race. There can be no doubt that either difference of opinion about religious matters, perhaps when the schism regarding the supremacy of Varuṇa in the hierarchy of the gods originated, as indicated by the promiscuous application of the words Sura and Asura to Varuṇa in the earlier portions of the Ṛg-veda[2], or the frequent inroads and depredations of the neighbouring barbarous tribes, or perhaps both impelled the Indo-Aryans, the ancestors of the Hindus and the Pārsis, to migrate to the Punjab in India. They brought with them the memory of these invasions, wars, and

1 Hamilton and Falconer's *Geography of Strabo*, vol. III, p 119 (Bk. XV, ch, II, 1).

2 *Ṛg-Veda*, IV, 42, viii, 51, 9, Macdonell's *History of Sanskrit Literature*, p. 119

oppressions, to which they were frequently subjected by the barbarous tribes surrounding the place where they lived with the Iranians. Daityas, Dānavas, Asuras, and Nāgas[1] are mentioned in the works of the Vedic period and in subsequent works down to the latest Purāṇa. Though the word "Rasātala" does not appear in the Vedas, yet the word must have been handed down by oral tradition, like the hymns of the Vedas, as the abode of the people called "Demons" and "Serpents". The word *Rasā* appears in the Ṛg-veda[2], and the word *Rasātala* in the Rāmāyaṇa[3]. In the latter work, it is described as the abode of the Daityas, Dānavas, Surabhi cows, and Nāgas (Serpents), situated below the earth. But though placed below the earth, Rasātala does not appear then to have been divided

1 For Nāgas, see *Satapatha Brāhmaṇa*, II, 2, 7, 12, *Āśvalayana Gṛhya Sūtra*, iii, 41.

2 *Ṛg-veda*, I, 112, 12; V, 53, 9; X, 75, 6.

3 *Rāmāyaṇa*, Uttara, chs. 24, 25.

into seven spheres, but the **Rāmāyaṇa** describes it as a flat country containing cities, palaces, lakes and mountains. In the Mahābhārata[1] and in subsequent works, we see it divided into seven spheres. The story of Rasātala has a substratum of truth underlying it, around which has grown up a body of fiction in course of time. The real signification of the word has been lost, and the facts and concepts connected with the country and its people have been forgotten. A whole country has been turned into a visionary land peopled with creatures of fantastic shapes, and of uncouth descriptions.

The lexicographical meaning of Rasātala is *adhobhuvana*, that is "below the world".

Meaning of Rasātala.

The place has evidently been divided into seven spheres in imitation of the seven spheres above the earth, peopled with beings of

1 *Mahābhārata*, Udyoga, ch. 101 :—*Idaṃ Rasātalaṃ nāma saptamam, pṛthivītalaṃ, Yatrāste Surabhir mātā gavāmamṛtasambhavā*

different shapes and figures, indicating that they did not belong to the Aryan race.

The country of Rasātala

But in order to ascertain which country was meant by Rasātala, we must examine the word itself *Rasātala* consists of two words *Rasā* and *Tala*. *Rasā* is mentioned in the Ṛg-veda[1] as the name of a river It is the same as the Ranghā of the *Avesta* which has been identified by Profs Keith and Macdonell with the Jaxartes[2]. This identification is correct, as *Rasā* is evidently a corruption of *Araxes*, the classical name of the Jaxartes. Its identificaton with the Indus by Windischmann does not appear to be correct, as the river Indus was too well-known at the time of the Ṛg-veda[3] by the name Sindhu to be called by the name Rasā The

1 *Ṛgveda*, i, 112, 12, v, 53, 9, x, 75, 6

2 *Vedic Index*, Vol II, p 209, *S B E*, Vol IV, p 3; Vambery's *History of Bokhara*, p 5

3 *Ṛgveda*, i, 122, 6; iv, 54, 6, iv, 55, 3, x, 64, 9.

word *Tala* is the Sanskritised form of *Tele*, which is another name for the Huns. Dr. J J Modi in his *Early History of the Huns* says, "the Huns were called Te-le or Til-le"[1]. The compound word *Rasātala* therefore means the country on the banks of the Jaxartes where the Huns resided According to the Hindu works Rasātala has both a general and a specific signification In its general sense it means the whole region called "Rasātala" which is below the earth, and in its specific sense it means one of the seven spheres into which it is divided. As *Rasā* means the *world*, Rasātala in its general sense means the "world" or the country of the Huns, that is Tartary or Central Asia, including Turkestan , and as the name of a particular "sphere" or province of that country, it is the valley of the

1 *JBBRAS* , vol xxiv (1916-17), p. 565 Instead of *Til-le* Deguignes has *Tie-le* in his *Histoire des Huns*, Tome ii, p 282 *Til-le* therefore is a typographical mistake for *Tie-le*

Jaxartes where the Huns resided. There can be no doubt that Rasātala originally meant the country of the Huns.

The identification of Rasātala with Central Asia, including Tartary and Turkestan, is confirmed by the very works which place it below the earth The Rāmāyaṇa says that Rāvaṇa, after conquering the Nāgas and Dānavas of Rasātala, emerged through the very hole through which he had entered it, and passed the night on the Sumeru mountain[1]; in other words, Rasātala was close to the Sumeru mountain. The Mahābhārata[2] and the Matsya Purāṇa[3] distinctly say that Meru or Sumeru mountain is in Śākadvīpa. It is also stated in the Mahābhārata[4] that Garuḍa, who lived in Pātāla, having caught

Confirmatory evidence from the Hindu works.

1 *Rāmāyaṇa*, Uttara, chs. 24, 25.

2 *Mbh.*, Bhīṣma, ch 11.

3 *Matsya P*, ch. 121.

4 *Mbh*, Ādi, ch. 30, Udyoga, ch. 100.

an elephant and a tortoise with his nails, wanted to eat them, and accordingly sat upon the branch of a Vaṭa tree (*Ficus Indica*). The branch broke. Some Bālakhilya (pigmy) ṛṣis were performing asceticism on that branch. In order to save the lives of those ṛṣis, Garuḍa took up the branch with his beak and flew to the Gandhamādana mountain where his father Kaśyapa was performing asceticism to ask his advice regarding a suitable place where he could eat the elephant and the tortoise with convenience. At the intercession of Kaśyapa the pigmy ṛṣis left the branch on the Gandhamādana mountain and went to perform asceticism on the Himālaya. Śeṣa, the king of the Nāgas, also started on a pilgrimage from Gandhamādana, and then visited Badarikāśrama in the Himalaya[1]. The Harivaṃśa also places Rasātala near the Gandhamādana and the Mandāra mountains[2]. The western portion

1 *Mbh.*, Ādi, ch. 36

2 *Harivamśa*, chs. 218, 219.

of the Himālaya from Garwal was called by the name of Gandhamādana, hence Gandhamādana and the Himālaya were situated to the east of Sumeru Parvata, and there can be no doubt that Gandhamādana was connected with the Sumeru mountain, which, as stated before, is in Śākadvīpa or Scythia as one of its seven principal mountains The Matsya Purāṇa[1] also says that Sumeru Parvata was bounded on the west by Ketumāla-varṣa, and according to the Mārkaṇḍeya Purāṇa, the Śakas or the Scythians resided in Ketumāla-varṣa[2]. Sumeru therefore is the Hindu Kush mountain, the Mount Meros of Arrian[3] situated near Mount Nysa or Nisada Parvata of the Purāṇas and Paropanisos of Ptolemy[4] Rasātala

1 *Matsya P.*, ch 112, *vs* 42, 43

2 *Mārkandeya P*, ch 59

3 McCrindle's *Ancient India as described by Megasthenee and Arrian*, pp 179, 180

4 Lassen's *History traced from the Bactrian and Indo-Scythian Coins* in *J A S. B* 1843, p. 469 note

consequently must have been situated on the north and west of the Hindu Kush mountain, that is, it comprised the valleys of of the Oxus and the Jaxartes.

Sapta Pātāla or seven spheres of Rasātala

The seven spheres into which Rasātala is divided are : Atala, Bitala, Nitala, Talātala, Mahātala, Sutala, and Rasātala. Rasātala being the country of the Huns, it is natural that its seven 'spheres' or provinces should be named after the names of the Huns or rather of the tribes which dwelt in them (1) *A-tala* derived its name from the *A tele* or A-telites where the Asura named Bala (Belus of Babylon) resided[1] ; (2) *Bi-tala* from the *Ab-tele* or *Abi-tele* or Abi-telites, the word *Ab* being a corruption or abbreviation of *Abi-Amu* or the "river Oxus"[2], and Ab-tele means the Huns who lived on the shores

1 *Bhāgavata*, V, ch 24.

2 *Geography of Strabo*, Vol I, p. 113, note 4, *JBBRAS*, Vol XXIV, p 565

of the Oxus. As the river Hāṭakī[1] or the Zarafshan, which is said to have its source in the Fan-tau mountain to the east of Samarkand near the Great Pamir, is in *Bi tala*, it must have appertained to Transoxiana (*Mavar-ul-Nahar*) and formed a part of the kingdom of Bokhara. (3) *Ni-tala* from the *Neph-tele* or Neph-telities. In the Bhāgavata[2], the word *Pātāla* (the *Pātāla-tala* of the Devī-Bhāgavata) has been used for Ni-tala, and therefore the 'sphere' Pātāla was the same as Ni-tala. Pātālapura was originally the name of Aśina or Oxiana, the capital of Sogdiana, as we shall hereafter show. (4) *Talā-tala* is from the *To-charis* The Asura Maya (Ahura Mazda of the Avesta), the Spiritual Guide of the Māyāvīs, dwelt in this sphere[3] Maya and Māyā-

1 *Bhāgavata*, V, ch 24.

2 *Bhāgavata*, V, 24, 7 —*Atalam Vitalam Sutalam Talātalam Mahātalam Rasātalam Pātālamiti..*

3 *Bhāgavata* V, 24, VII, 10, 53 —*Māyinām Paramācāryam Mayam śaranamāyayuh*

vīs are the same as *Maga*[1] and *Magis* (the followers of the Zoroastrian religion) "Maya" is a corruption of 'Maga' or 'Magus' who represents Ahura Mazda the architect of the universe, and hence Maya was the architect of the Asuras. The Magii were the "Śākadvīpī Brāhmaṇas" brought to India by Śāmba[2] from Scythia. The Mahābhārata[3] mentions that the Brāhmaṇas of Śākadvīpa dwelt in Mṛga, which has been identified with Margiana, the country around Merv[4]. This sphere therefore comprised Margiana. (5) *Mahā-tala* from the *Hae-tala* or Hae-talites, who under the name of Great Yuechi (Kushan) lived between

1 *Kūrma P*, Pūrva kh, ch. 49 —*Magāśca Magadhāścaiva Mānasā Mandagāstathā, Brāhmaṇah Kṣatriyā Vaiśyāh Śūdrāścātra kramena tu*

2 *Bhaviṣya P*, Brahma Parva, chs 73ff

3 *Mbh*, Bhīṣma, ch. 11.

4 Rawlinson's *Five Great Monarchies*, vol. IV, pp 25, 26 note Bretschneider's *Mediaeval Researches*, vol. II, p 103

the Jaxartes and Chu rivers after the conquest of this tract[1]. Bokhara was a Hae-talite centre, and in Bokharian language "Haetal" means "a strong man"[2]. (6) *Su-tala* from the *Ki-darities* or Su tribes, who lived on the Upper Jaxartes and the Oxus King Bali was confined in Su-tala at Balkh which is a corruption of the Turkish word *Balikh* which means "the residence of a king" (7) *Rasātala* is the Sanskritised form of *Rasā-tele*, the valley of the Rasā or the Jaxartes, on the banks of which the Huns resided this is the *general* name of the entire region called Rasātala, but with regard to the seventh *sphere* called Rasātala the Mahābhārata[3] says that the Surabhis, or Khorasmii of the classical writers, dwelt in this sphere, it therefore included Kharism or Khiva

1 *J B B R A S*, vol xxxiv, p 568, Smith's *Early History of India*, pp 218, 242.

2 *J B B R A S*, vol xxiv pp 565, 567

3 *Mbh*, Udyoga, ch 101

We have already stated that for the sphere Ni-tala the *Bhāgavata* has got Pātāla, and it should also be stated that for the sphere Talā-tala, the *Viṣṇu Purāna* has got Gabhastimat, and Gabhasti appears to be the name of a river in Śākadvīpa[1] or Scythia, which is either the Murgab or the Jaxartes, most probably the former In the *Sabdaratnāvalī* we have got Tala instead of Talā-tala, and Ta-la represents Tu-ho-lo of Hiuen Tsang, the country of the Tocharis[2] For the seventh sphere Rasātala, some of the Purānas[3] have got Pātāla, but in the *Bhāgavata*[4] Rasātala and Pātāla have both been mentioned as the names of two distinct and separate spheres, and Pātāla, as already stated, has been used for Ni-tala of the other Purānas Pātāla is

1 *Viṣṇu P*, ii, chs 4, 5

2 Beal's *Records of the Western World*, vol I, p 37 n

3 *Agni P*, ch 120, vs 1, 2

4 *Bhāgavata*, V, ch 24

also used as a synonym for Rasātala as a general name of the entire region Thus we see that Babylon was in Atala. Fan-tau mountain near the Great Pamir was in Bitala Asina in Sogdiana was in Ni-tala, Margiana in Talā-tala. Bokhara in Mahā-tala, Balkh in Su-tala, and Khiva in Rasātala. Hence it appears that the entire region of Rasātala was bounded on the east by the Great Pamir, on the west by the Babylonian empire or Śālmaladvīpa, on the north by the northern boundaries of the countries situated on the north of the Caspian Sea and the Jaxartes, and on the south most probably by the Indian Ocean which was the Southern boundary of Śāka-dvīpa

Huns and Scythians were Turanians.

It will be remarked that at least two of the spheres of Rasātala, namely Talā-tala and Su-tala, derived their names from the Tocharis and Su tribes who were Scythians and not Huns But it should be stated that both the Scythians and the

Huns were Turanians[1]. And most of the Śakas or Scythians were Hunnic tribes[2] In fact both Herodotus and Strabo include all the Hunnic tribes under the general name of Scythians The Tocharis, the Taksaka Nāga tribe of the *Mahābhārata* and the Takiuks of Scythia, are however stated to be Tak-i-uk Moguls by M Deguignes[3] Some of the tribes as the Messagetae were Huns[4], though according to Herodotus they were regarded as a "Scythian race"[5] It should be here stated that in the 5th century A D, the Huns lost the original name of Huns and began to be known as Turks, as one of their tribes of that name became very powerful Later on the Mogul tribe of Huns under

1 *JBBRAS*, vol IV, pp 548, 564

2 *JBBRAS*, vol IV, p 563

3 Tod's *Rājasthān*, vol I, ch 6, p 60

4 *JBBRAS*, vol XXIV, p 562

5 Rawlinson's *History of Herodotus*, vol I, p 103, see also M Huc's *Travels in Tartary, Tibet and China*, vol I, p 237

Jengiz Khan became very powerful, and this tribe gave its name to the whole nation[1].

Identification of the names of nāgas with those of Hunnic tribes Śesa and others

Rasātala has been principally described as the abode of the Nāgas, and the *Mahābhārata*[2] gives two lists of names of the principal Nāgas who lived there, and the *Padma Purāna*[3] also gives a list of their names Though these names are stated to be names of individual Nāgas, yet it appears that each name represents a tribe of Huns Śesa represents the "Sses" of Sogdiana[4] the capital of which was Marakanda or Samarkand[5] Vāsuki the Usuivis, Karko-

1 *JBBRAS*, vol XXIV, p 558

2 *Mbh*, Ādi, ch 35, Udyoga, ch 102

3 *Padma P*, Srsti, ch 6

4 *Geography of Strabo*, vol II, pp 240 note, 245

5 McCrindle's *Invasion of India by Alexander the Great*, p. 40

ṭaka the Kara-Kasak, the Kasaks were also called Kirghiz They lived all over Central Asia, a dynasty of the tribe of Huns reigned in Kasmir after the Gonanda dynasty [1]

Takṣaka, as stated before, represents the Tocharis, the Tak-i-uk Moguls who lived in Tocharistan or Bactria, after whom the whole country was called Turkestan They are the Tusāras of the *Matsya Purāna*[2] and Tukhāras of the *Bṛhat-samhitā*[3] by Varāha-mihira They were the inhabitants of the country Tu-ho-lo of Hiuen Tsang, which may phonetically represent Tur, and so indicate the origin of Turan, the region to which Wilford assigned the Tukharas[4]. Parīksit of

Taksaka

1 Vambery's *History of Bokhara*, p 103, Dr Stein's *Rājataraṅginī*, vol. I, bk iv, Vambery's *Travels in Central Asia*, pp. 345, 368

2 *Matsya P*, ch 121

3 *Bṛhat-saṃhitā*, ch. 16.

4 Beal's *R W C*, vol I, p 37 note

the *Mahābhārata* was treacherously assassinated by a Takṣaka

Elāpatra.

Elāpatra represents the Ephthalites or the white Huns, from whom the word Pātāla, as the name of the seven spheres, has been derived and subsequently applied to the whole country of Rasātala The Ephthalites were a most powerful tribe of Huns who lived in Rasātala or the valley of the Jaxartes, and who invaded India long before the time of Alexander the Great, and made settlements in the Punjab and in Sindh They overran Persia and killed its king Firoz in a battle in 484 A D Their descendants also invaded India at the time of Skandagupta. The corruption of the two words *Elā* and *Patra* is *Alā* and *Pātā* respectively, and it is possible to conceive that the transposition of these two words might have led to the formation of the word *Pātāla* There can be no doubt, however, that the word Pātāla has been derived from the Ephthalites, and it is confirmed by the fact that

from the settlement of the Ephthalites in Sindh, who have been called Sogdoi[1] by Alexander's historians, the delta of the Indus was called Pātalene and its capital was called Pātāla[2] The *Mahābhārata*[3], however, says that the word Pātāla means a "great fall" of water from the moon and other "watery heavenly bodies" This is of course a mythical interpretation In the seventh century Hiuen Tsang mentions that the serpent Elāpatra lived in a tank on the north-west of Takṣaśilā at Hassan Abdul in the Punjab and obtained a share of the relic after Buddha's death[4] The Ephthalites were also called Haetalites, and another of the seven spheres, Mahātala, has derived its name from them In the Bokharian

1 McCrindle's *Invasion of India by Alexander the Great*, p 354.

2 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 183 note

3 *Mbh*, Udyoga, ch 98.

4 Beal's *RWC*, vol I, p. 137, vol II, p 41

language "Haital" means a "strong man",[1] as stated before

Ugraka represents the Uigurs[2], Āryaka the Ariacæ[3], Sumukha the Kumuks[4], Tittari the Tatars, afterwards called Tartars[5], Aśvatara the Aspasians or Asis[6], and perhaps the Assakenoi of Arrian[7], Śālipiṇḍa the Salor, the oldest Turkoman tribe recorded in history[8], Dadhimukha the Dahæ, a celebrated Scythic tribe who lived

Ugraka and other Nāgas

1 *JBBRAS*, vol XXIV, p 565

2 For the name see Prof Max Muller's *Science of Language*, vol I, p 348

3 *Ibid*, I, p 242

4 *Ibid*, I, p 349 For *Sumukha* the *Padma P* (Sṛsti, ch 6) has *Durmukha*

5 *Ibid*, I, pp 349, 342, Sir Henry Yule's *Marco Polo*, vol I, p 12 note

6 Tod's *Rājasthān*, vol I, p 61, McCrindle's *Invasion of India by Alexander the Great*, p 60

7 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 180

8 Vambery's *Travels in Central Asia*, p 304

on the shores of the upper Jaxartes, after whom the whole of Central Asia was called the "country of the Dahis"[1], Āpūraṇa, the Aparnis of Strabo[2], who lived in the 1st century B C, Kāliyas and Kālakeyas the Karas described as pitiless robbers and an exceedingly savage tribe of Turkomans[3].

Muṣakāda represents the Massagatæ, who, according to Herodotus, lived on the east of the Caspian Sea[4] beyond the Araxes[5] which is evidently the river

1 *Farvardin Yast* (XIII), 144 in the *SBE.*, vol XXIII, *JBBRAS*, vol XXIV, p 548

2 *Strabo,* bk XI, ch viii, 2, trans by Hamilton and Falconer, vol II, p 243

3 Vambery's *Travels in Central Asia*, p 304, *Mbh*, Vana, ch 100

4 Rawlinson's *Herodotus*, bk I, ch 204 (vol I, p 104)

5 *Ibid*, bk I, ch 20, vol I, p 103 Tod also says "We will merely add that the kingdom of the Great Gete whose capital was on the Jaxartes preserved its integrity and name from the period of Cyrus to the fourteenth century, when

Jaxartes, as it is said that Asia is bounded "on the north by the Caspian and the river Araxes which flows towards the rising sun[1]". They were the Maśaka (Ksatriya) of Śākadvīpa[2] They have been included among the Su tribes of Scythians along with the Tocharis and the Dahæ, but they were actually Hunnic tribes[3] It is evident that after their name the province of Śākadvīpa, in which they lived, was called Maśaka, the Massagetai of Ptolemy[4] The Massagetæ, which means the "Great Gete", were a very powerful race, and Cyrus king of Persia lost his life in a battle with the queen Tomyris and the greater part of the Persian army was destroyed They

it was converted from idolatry to the faith of Islam" (*Rājasthān*, vol 1, p 97)

1 Rawlinson's *Herodotus*, bk IV, ch 40 (vol I, p 302)

2 *Mbh*, Bhīsma, ch 11

3 *JBBRAS*, vol XXIV, pp 548, 562

4 *Mbh*, Bhīsma, ch 11

were known by the name of Getes,—"Djetes," that is Jetes of Transoxania,—and also by the name of Jits or Jāts in India, and some of the Rajput clans claim descent from the latter[1] At the time of the *Rāmāyana*, many communities of Massagetæ had settled in the Deccan as has been allegorically described in the story of Jaṭāyu and his brother Sampāti In fact Jatāyu is a contraction of Massagetæ or a variant of Gete Jaṭāyu lived in Janasthāna and Sampāti dwelt in a cave in the Vindhya mountain in Mysore, which should not be confounded with its namesake in upper India[2], while the rest of the Deccan was interspersed with the settlements of Rākṣasas who were also Turanians and belonged to the Hunnic tribe According to Herodotus, who flourished in the 5th

1 Tod's *Rājasthān*, vol I, p 97, Vambery's *History of Bokhara*, p 174

2 *Rāmāyana*, Aranya, ch 49, Kiskindhyā, ch. 56.

century B C, the Massagetæ were cannibals, as he mentions it among their customs 'Human life does not come to its natural close with this people, but when a man grows very old, all his kinsfolk collect together and offer him up in sacrifice, offering at the same time some cattle also After the sacrifice they boil the flesh and feast on it, and those who thus end their days are reckoned the happiest If a man dies of disease they do not eat him, but bury him on the ground, bewailing his ill-fortune that he did not come to be sacrificed They sow no grain, but live on their herds, and on fish, of which there is great plenty in the Araxes Elsewhere Herodotus says, "The Scythian soldier drinks the blood of the first man he overthrows in battle"[1] These were the customs of almost all the Scythic tribes though Herodotus speaks of cannibalism with

1 Rawlinson's *Herodotus*, vol I, pp 109, 312.

special reference to the Massagetes only. Strabo also says that some of the Scythians were ferocious and were cannibals[1] Herodotus himself, it appears, did not believe that the Massagetæ were a Scythian race, he, however, says that by many they were regarded as such, and in their dress and mode of living they resembled the Scythians[2] It seems that like the Suparnas and Surabhis of the Su tribe, some of the Massagetæ to which Jatāyu belonged, became early converts to the Aryan religion and subsequently became followers of Visṇu, as it appears from the fact that though Massagetæ, Jaṭāyu and his brother Sampāti have been stated as the nephews of Garuda being the sons of his brother Aruna[3] who belonged to the Su-tribe As a Vaisnava, Jaṭāyu gave up eating flesh, while

1 Hamilton and Falconer' *Strabo*, bk VII, ch III, 9 in Vol I, p 464

2 Rawlinson's *Herodotus*, vol I, p 103, 108

3 *Padma P*, Sristi, ch 6

his brother Sampāti manifisted some hankering after the flesh of the monkeys whom he saw from his cave at Vindhyācala where he resided, and perhaps for this proclivity his wings were said to have been scorched by Sūrya, the Sun-god, who is identical with Visnu. As Garuda was the vehicle or charioteer of Visnu, and Aruna of Sūrya, so Jaṭāyu, on account of his conversion to Vaisnavism, is said to have been an ally of Daśaratha, he fought hard with Rāvana and was killed by him, while Sītā was being abducted by him in the wilds of Dandakāranya, and it was Sampāti who gave a clue to the monkeys as to the whereabouts of Sītā[1]

Subāhu, Śrīvaha, Surasi and Śavala[2] represent the Su tribe of Scythians It is mentioned in the Mahābhārata that while

1 *Rāmāyana*, Aranya, ch 15, Kiskindhyā, chs, 56, 58

2 *Mbh*, Ādi, ch 35, Udyoga, ch 102

Nārada and Mātali went to Pātāla to seek a suitable bridegroom for the latter's daughter, they after visiting Hiranyapura went to the country of the Suparnas, and then visited the country of the Surabhis[1] The mention of Hiranyapura in Pātāla gives us some indication there to seek for it Kaśyapa had thirteen wives, by his wife Diti he had two sons Hiranyāksa and Hiranya-kaśipu, who were the ancestors of the Daityas, and the sons by his wife Danu were called Dānavas Hiranyapura was the capital of the Daityas and Dānavas. It will be observed that just on the south-eastern side of the Caspian Sea, there was an ancient town called Hyrcania which was the capital of the country of the same name, it was situated near the modern town of Astrabad On the southern and western sides of the Caspian Sea and imme-

Subāhu and other Su tribes

1 *Ibid*, Udyoga, chs 99, 100, 101

diately to the east, according to some authority, to the north of Media was the country of the Kaspii or Kaspios The Caspian Sea was called by the name of "Mare Caspium or Hyrcania" by the classical writers The name of Hyrcania appears to be connected with those of the two brothers Hiranyākṣa and Hiranya-kaśipu, the "Ādi" or primitive Daityas who founded a royal dynasty[1], and the name of the Kaspii also appears to be connected with that of their father Kaśyapa It is curious that the royal Scythians claim their descent from Colaxais[2], who is perhaps identical with Kaśyapa, the progenitor of the Daityas, Dānavas, Asuras, Nāgas and other Turanian nations, who were of course non-Aryans There can be no doubt therefore that the Daityas and Dānavas lived on the southern and western sides of the Caspian

1 *Bhāgavata*, iii, ch 17, *Mbh*, Vana, ch 101.

2 Rawlinson's *Herodotus*, bk iv, ch 6, (vol I, p 289)

Sea and on the north and the east of the ancient country of Ariana. Hyrcania therefore was the Hiraṇyapura of the Mahābhārata. From Hiraṇyapura, Nārada and Mātali went to the country of the Suparnas[1] or Garuḍa birds The names of all the clans which belonged to this tribe commenced with Su[2], and therefore they must have belonged to the Su tribe of Scythians. They evidently lived on the north of Hyrcania, and their country was separated from the latter by the river Atrek, the ancient name of which was Sarnius which is apparently a corruption of Suparṇa. Sarnius therefore separated the kingdom of Hiranyapura from the country of the

1 *Mbh*, Udyoga, ch 100, v 1 —*Ayam lokah suparnānām paksinām pannagāsinām*

2 *Ibid.*, Udyoga, ch. 101, vs. 2, 3 *Vainateya sūta shaḍbhistatamidam kulam, sumukhena sunīmnā ca sunetrena suvarcasā Surucā pakṣirājena subalena ca mātale, vardhitāni prasṛtyā vai vinatākula kartṛbhih.*

Suparṇas Hence the Suparṇas lived in Turkistan, including the Trans-Caspian district, bounded on the west by the Caspian Sea, on the south by the river Sarnius, and on the north by the river Jaxartes. Strabo also mentions that on advancing from the south-east of the Caspian Sea towards the east, the nations to be met with were the Dahæ, Massagetæ, etc, who belonged to the Su tribe[1] From the country of the Suparṇas, Nārada and Mātali went to the country of the Surabhis or the cow-tribe[2] Surabhi is apparently the Sanskritised form of Khorasmii of the Greek writers. The country of the Surabhis therefore was situated on the north of the Oxus, it is now called Kharism or the Khanat of Khiva, it is also called Urgendj[3] or Or-

1 *Geography of Strabo*, vol. ii, p. 245, sec. 2, and note 2, *JBBRAS*, vol xxiv, p. 548.

2 *Mbh.*, Udyoga, ch. 101.

3 Vambery's *Travels in Central Asia*, p. 339; Burnes' *Travels in Bokhara*, vol. iii, p. 162.

gunje, which is the Urjaguṇḍa of the Matsya Purāṇa[1]. Strabo distinctly says that "the Khorasmii belong to the Massagetæ"[2], and therefore there can be no doubt that the Khorasmii or the Surabhis belonged to the Su tribe. It appears that Saramā, who was sent by Indra to ascertain the place where the cows robbed by the Paṇis, the Parnis of Strabo, as the Dahæ were called, who lived on the eastern side of the Caspean Sea[3],—had been kept concealed, was also a Scythian. Saramā apparently represents the tribe of "Sarmatians, who are Scythians" and who lived on the north of the Caspian Sea[4] Su-parṇas and Surabhis, and Sa-ramā, who is described as a 'fair' woman, belonged to the Su tribe of the Scythians, and it appears that they were the early converts to the Aryan reli-

1 *Matsya P.*, ch. 120, v. 46.
2 *Strabo*, bk. xi, ch. viii, 8
3 *Ibid.*, bk. xi, ch. vii, 1.
4 *Ibid.*, bk. xi, ch. ii, 1.

gion They were taken into the communities of Aryans, and to each converted tribe was assigned some particular duty Thus the Suparna tribe became their charioteers, as Garuḍa, called also Suparṇa, was the charioteer of Visnu, and his brother Aruṇa was the charioteer of Sūrya. Su-bāhu, which means 'one with beautiful arms' is the same as Su-parṇa, which means 'one with beautiful plumage or wings'[1]. It appears that the Suparṇas were also called Śrīvaha[2] which means "beautiful". It has already been stated that Su tala received its name from the Ki-darites It cannot be ascertained whether the word *Śrī* is a corruption of *Ki-darites* or not, but there can be no doubt that *Su* stands for *Ki* of *Ki-darites*, as the Turanian *k*, or rather the non-Aryan *k* is equivalent to Sanskrit *s*, as *Sumukha* for *Kumūc*, *Surabhi* for *Khorasmii*, *Śālmala-dvīpa* for *Chal-dia* It should be stated

1 *Mbh.*, Ādi, ch 33.
2 *Ibid*, Udyoga, ch 101, v. 5

here that according to M Drouin, the Kidarites were a Hunnic tribe different from the Ephthalites[1]. The Surabhi converts became the milkmen and soothsayers of the Aryans According to Herodotus there were many people in Scythia who could foretell the future by means of willow wands, and it appears that the Surabhis were especially endowed with power of prophecy[2] It was purely a Magian practice[3] Surabhis were also called Surasa and Subala for supplying milk, and Vaśistha's 'cow', which evidently belonged to the Surabhi tribe, was called Subalā[4]. The Saramā converts became door-keepers and watch-men[5] of the ancient Aryans. Saramā,

1 *JBBRAS*, vol xxiv, p 571 note

2 Rawlinson's *Herodotus*, vol. I, p 313 (Bk. iv, ch 67), *Mārkaṇḍeya P*, ch 21

3 Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. iii, p. 130.

4 *Rāmāyana*, Ādi, ch. 52.

5 *Ṛg-veda*, x, 14, 7-11, see Monier Williams' *Indian Wisdom*, p. 208.

according to the Bhāgavata, was one of the wives of Kaśyapa[1].

That the Suparṇas were early converts to the Aryan religion is confirmed by the fact that Dr. Spooner was very much impressed "with the striking iconographical resemblance between the sculptured images of Garuḍa in India and the customary figure of Ahura Mazda in ancient Persian Art", and he says that he found some relation between Garuda, the vehicle of Viṣṇu, and Garō-nmānem, the abode of Ahura Mazda in the Avesta[2]. Dr Modi objects to this identification on the ground that one has to take the Avesta *n* for the

Names of Garuḍa

1 *Śabdakalpadruma*, sv. *Kasyapa.*

2 Dr Spooner's *Zoroastrian Period of Indian History* in the *Journal of the Royal Asiatic Society*, 1915, p 427, where he quotes the following passage from the *Vendidad* —"I invoke Garô-nmānem, the abode of Ahura Mazda." See also Fergusson's *Nineveh and Persepolis*, p. 295 note.

Indian *d*[1]. But Dr. Spooner was correct in his identification, as his statement is confirmed by the Mahābhārata. Garuḍa, while carrying the elephant and the tortoise with his nails, was invited by a Banyan tree (*Ficus Indica*) to sit upon its branch and eat them, and he was addressed "Oh Garut-man! you sit upon my extensive branch one hundred yojanas wide and eat the elephant and the tortoise"[2]. The Amara-kosa and other lexicographies and the Padma Purāṇa[3] have got Garutmān as one of the names of Garuḍa[4] The abode or paradise of Ahura Mazda named Garōnmānem[5] is also called by the names of Garōtmān in the Pahlavi com-

1 Dr. J J Modi's *Ancient Pātaliputra* in *JBBRAS.*, xxiv, p 530

2 *Mbh*, Ādi, ch 29

3 *Padma P*, Sṛṣṭi, ch. 44 -*Tañ ca dṛṣṭvā Garutmāṃśca praṇamya śirasā Harim*

4 *Śabdakalpadruma*, *sv* Garuḍa

5 *Vendidad*, ch. xix, 32 (105), *Yast*, iii, 1, 4

mentary of the Avesta[1], Garothmān by the Parsis[2], Garōdman[3] and Gaiō-demāna[4] in the Avesta. Garut-mana of the Mahābhārata and Garut-māna of the Padma Purāṇa therefore appear to be identical with Garotman, Garothmān and Garoḍmān But as the bird saved the lives of the Bālakhilya rsis by holding up the broken branch with his beak, the rsis bestowed upon him the name of Garuda for his power of bearing such an immense burden, and since that day he has been called Garuḍa[5] It is therefore clear that his former name was Garutman and not Garuda It is also related that while Garuda was carrying away *amṛta* or nectar

S. B E., iv, pp 214, 215, xxiii, p 43, *Visparad*, vii *S B. E*, xxxi, p 345

1 *S. B. E*, iv, p 230 note

2 *Ibid.*, vol iv, p. 214 note, xxiii, pp. 317 n, 337 n

3 *Gāthās*, Yasna, li, 15 .Garōdman means Home of Song *S B. E.*, vol xxxi, p. 184

4 *Rashn Yast* (xii), 37, *S.B.E.*, xxiii, p 177

5 *Mbh*, Ādi, ch 30

in order to release his mother Vinatā from her thraldom, Indra hurled at him his thunderbolt. It did him no injury whatever, yet in deference to the ṛṣi with whose bone the thunderbolt was manufactured, he gave up a feather which was so beautiful that the gods conferred upon him the title Suparna, and since that day he has been called Suparna,and he became a friend of Indra[1], which perhaps indicates that in the religious schism he sided with the party of Indra. Garuda's name is mentioned in the Taittirīya Āraṇyaka[2] This clearly proves that the Su tribes of the Scythians had become converts to the Aryan religion at a remote period, long before the Indo-Aryans migrated to the Punjab. Dr Modi says, "The Su tribe, which was attacked (by the Huns), consisted of the different Turanian tribes, such as the

1 *Ibid*, Ādi, ch 33
2 *Tait. Ār* X, I, 6

Messagatæ, Tochari, and Dahæ, who lived on the frontiers of Persia on the shores of the Upper Jaxartes"[1]

It will be remarked that notwithstanding the inclusion of the Scythian converts into the Aryan communities, some distinction appears to have been made between them and the true Aryans by ascribing to them some animal forms with a view to denote their Turanian origin Thus the Suparnas were considered as birds, the Surabhis as cows, the Saramās as dogs. To other Hunnic converts was given the shape of snakes.

Animal shapes of Scythian converts

The episode of the fight between the *Gaja* and the *Kacchapa*[2], that is the Ele-

1 *JBBRAS* xxiv, p 548

2 *Mbh*, Ādi, ch 29, *Padma P*, Sṛṣṭi, ch. 44 —*Tiṣṭhantau vipulau tatra jighāmsū Gaja Kacchapau, aprameyau mahāsatvau sāgarasthaikadeśatah.*

phant and the Tortoise, as related in the Mahābhārata and the Purāṇas, is an allegorical description of a protracted war between the people of Gazaka or Gaza, representing the Aryans, and the now extinct tribe called Kaspii (the Turanian Dānavas), till they were both exterminated by Garuḍa, (the Turnanian Huns) This is a traditional account of a war between the two races at a remote period before the Aryan migration to India. Gazaka or Gaza, as it was called, was the summer capital of Atropatene[1], modern Azerbijan, one of the two divisions into which ancient Media was divided, Atropatene being the eastern division. According to Pliny[2], the Kaspii lived on the north of Media along the Caspian Sea near the river Cyrus or the modern Kuru, on the southern side of

Fight between the Elephant and the Tortoise.

1 *Geography of Strabo*, vol ii, p 263

2 *Ibid.*, vol ii, p 218, note 2

Armenia and Albania According to Strabo their country called Caspiana appertained to Albania[1], but elsewhere he designates them by the name of Cossæi and says that they lived to the east of Media[2]. There can be no doubt therefore that they lived on the eastern side of Media but towards the north The Kaspii were a famous tribe, as after their name the Caucasus mountain is called Mount Kaspius and the Hyrcanian Sea the Caspian Sea[3] There can be no doubt that the country of the Kaspii adjoined Atropatian Media or Azerbijan. The Kaspii have been described by Strabo[4] as a barbarous people who starved to death those among them who were above seventy years of age by exposing them in a desert place They were a tribe of marauding bandits who never lost an

1 *Geography of Strabo*, vol ii, p 234
2 *Ibid*, vol ii, p 264.
3 *Ibid.*, vol. ii, pp. 226, 234.
4 *Ibid*, vol. ii, p. 258

opportunity to exact tribute from the Median kings[1]. It is very probable that the name of the Kaspii suggested the name of Kaśyapa as the progenitor of the Turanian race. In the Atharva-Veda *Kaśyapa* denoted a *tortoise*[2] Gazaka was situated on the south-western side of the Caspian Sea and on the south-eastern side of lake Urumiya, and the fight between the *Gaja* and the *Kacchapa* is said to have taken place near the sea-shore, evidently the shore of the Caspian Sea. Garuḍa, after he had carried the Nāgas (serpents) on his back at the command of the latter's mother Kadru and at the request of his own mother Vinatā to Rāmaṇīyaka-dvīpa[3] learnt at that place about his mother's thraldom to Kadru and also the means of her emancipation from her ser-

1 *Ibid*, vol ii, p. 264

2 *Vedic Index*, vol I, p. 144, *Atharva-veda*, iv, 207, *Śatapatha Brāhmana*, vii, 5, 1, 5.

3 *Mbh*, Ādi, ch 26

vitude. Garuda felt very hungry, and by the direction of his mother he devoured myriads of Nisādas or fishermen on the sea-shore, but his hunger was not satisfied. He therefore went to his father who was performing asceticism on the north of the *Lauhitya Sāgara*[1] or the Erythræan Sea, and by his instruction he took up the elephant and the tortoise, which were of enormous size, with one of his claws, and flew to a Baṭa tree (*Ficus Indica*) situated at *Alamba tīrtha*, to eat them The branch broke, and he flew away to a mountain elsewhere and there devoured the elephant and the tortoise[2]. But the Purāṇas go still further. They state that the elephant was very much pressed in the fight, and in his despair he prayed to Viṣṇu to deliver him from his difficult position, and Viṣṇu went to the spot on

1 *Padma P*, Srṣṭi, ch. 44.—*Tava tātastapastepe Lauhityasyottare taṭe.*

2 *Mbh.*, Ādi, ch. 30.

his vehicle Garuda, killed his enemy and saved him[1] The Purāṇas, it will be remarked, thus preserve the Aryan origin of Gaja or the Elephant It will be observed that the entire scene of the story is placed on the western side of the Caspian Sea, which is the Kṣīra sāgara of the Purānas, and the *Rāmanīyakadvīpa* may be easily identified with the *country of Armenia*, Rāmanīyaka being a pleonastic form of *Rāmaniya* or *Armenia*, and *Alamba* with *Albania*, the capital of the ancient province of the same name now called Shirwan, situated on the shore of the Caspian Sea, as is indicated by the word *tīrtha* attached to the name and by the distinct mention that the foot of the Baṭa tree situated in Alamba was laved by the waves of the 'sea'[2] which was evidently the Caspian Sea. The scene of the whole story therefore comprised Atropatian

1 *Vāmana P*, ch. 85.
2 *Mbh.*, Ādi, ch. 29

Media, Caspiana, Armenia and Albania, that is, most of the Trans-Caucasian States. Two facts may be deduced from the allegorical description of the fight One is that the people of Azerbijan, the capital of which was Gazaka, and which in the language of the Avesta was called Ārya-vaijam, the supposed original home of the Aryans, were frequently subjected to the invasions and depredations of the barbarous nomad tribes by whom they were surrounded, and were in a constant state of insecurity Hence it should be inferred that the principal cause of Aryan migration from Iran to India and the countries to the west, was not so much for religious schism, as it has been generally supposed, though it may have been one of the causes, but was due to a feeling to escape from the oppression, cruelties and devastations of the barbarous tribes to a place of security where they could enjoy peace and the fruits of their labour in the fields The other fact that may be deduced from the story

is that Garuḍa, one of whose names was Śālmalī[1] or Chaldea, was originally an inhabitant of Chaldea[2] or Mesopotamia, and this is corroborated by the fact that his father Kaśyapa practised asceticism on the north of the Lauhitya (Red) or Erythræan Sea, which in the Pauranic language was called Ghṛta Samudra and which surrounded Śālmaladvīpa[3] or Chaldea. It is also very probable that Kadru, the mother of the Nāgas, was a Kurd, Carduchi of the ancients[4] as her name indicates, that is a woman of Kurdistan, and that she was married to Kaśyapa who was perhaps the same as Colaxais[5] mentioned by Herodotus as the progenitor of the royal Scythians Hence it should be inferred that Chaldea was the original abode

1 *Amara-koṣa* 2 *Bhāgavata*, v, 20, where it is said that Garuḍa lived upon the Śālmalī tree (*Bombax Malabaricum*) which gave its name to the division called Śālmala-dvīpa

3 *Varāha P.*, ch. 89. 4 *Strabo*, bk. xiv, ch I, 24 5 Rawlinson's *Herodotus*, Bk iv, ch 6.

at least of the Su and other kindred tribes of Scythians, and that they were obliged to emigrate to the east of the Caspian Sea, most probably on account of the growing powers of the Semitic race, as is represented by the story of Garuḍa having carried his deformed brother Aruṇa on his back to the east across the Sea[1] Garuḍa was a Chaldean or a Mesopotamian from his mother's side, this accounts for his and his brother Aruṇa's early conversion to the Aryan or Mithraic religion From the cunneiform inscriptions of Boghaz-Keui and Tel-el-Amarna it appears that the Mitannians or Hittites of Northern Mesopotamia worshipped Mithra and Varuṇa so far back as 1500 B C [2] The Iranian Mithra and the Vedic Mitra being the Sun-god, it is very probable that Mitanni

1 *Mbh*, Ādi, ch 24, ss 3, 4

2 *Contemporary Review*, December, 1921, p. 767, Havell's *History of the Aryan Rule in India*, p 41

was the "Mitravana" of the Bhaviṣya Purāṇa[1].

It is remarkable that almost all the generic names of the serpents in Sanskrit have been derived from the general and tribal names of the Huns and other Turanian races, as *Nāga* is a corruption of Hiung-nu[2] the original name of the Huns; *sarpa* corresponds to the tribal name of *Sartaspa* or *Sarwya*[3]; *Uraga* to the *Uigurs*[4], who were the ancestors of the Usbegs. The word *Uraga* could not have been possibly derived from the Urogs, as the Ugric tribes were called after the dismemberment of Attila's Hunnic empire in 462 A.D., because the word existed before

Sanskrit names of serpents are almost all Hunnic names Nāgas and other names.

1 *Bhaviṣya P.*, I, 72, 4.

2 *JBBRAS*, vol xxiv, p 544.

3 Tod's *Rājasthān*, vol. I, ch 7, p 104

4 Max Müller's *Science of Language*, vol. I, p 348

that year, and the Ugric tribes should not be confounded with the Uigurs, an ancient Turkish tribe[1]. *Pannaga* is perhaps a combination of the two words *Parni*[2] (*Pani*) and *Nogāi*[3], the former being the name of a Scythic tribe which lived on the banks of the Jaxartes, and the latter lived on the north-east of the Caspian Sea.

Ahi is a corruption of *Azi* of the Azi dynasty, the founder of which was Azi Dahāka which literally means (*ahi*) "the fiendish snake" He was a king of Chaldea He built a palace called Kvirinta or the palace of the Stork in Babylon[4] He was the counterpart of the Vedic Ahi[5]

1 Max Muller's *Science of Language*, vol. I, p 366

2 *Strabo*, bk xi, ch ix, 2, vol ii, p 251, *Ṛg-veda*, x,108, 1

3 Max Muller's *Science of Language*, vol I, p 348

4 *S B E.*, vol xxiii, pp 60, 61, *Ābān Yast* (V), 29, *Rām Yast* (XV), 19, pp 253, 254

5 *S B E*, vol. iv, Introduction, p 28

or Vṛtra, killed by Indra,[1] who was therefore called Vṛtrahan (Verethragna of the Avesta).[2] The Ahi kings of Babylon belonged, of course, to the Semitic race, but according to the Ṛg-veda[3], Vrtra's mother was Danu, and therefore he was a Dānava, and consequently he must have been a Turanian The original seat of Azi myth was on the southern coast of the Caspian Sea [4] The legend of Azi is locali·sed only in Medic lands[5] Though Ahi Dāsa is the Sanskrit from of Azi Dahāka, yet I leave it to the philologists to decide whether the word *Daṃśaka* (biter) has not any connexion with the same word Dahāka in its application to Ahi or snake, as Dasyu

1 *Rg-veda*, I, 32, 1 , III, 32, 11

2 *Encyclopædia of Religion & Ethics*, vol I, p. 792 , *Bahrām Yast* in *S. B. E*, vol xxiii

3 *Ibid*, I, 32, 9 , iii, 30, 8 , see Max Muller's *Rg-veda Samhitā*, vol. I, 97 note

4 *S. B E*, vol. xxiii, pp 60, 61

5 *Ibid.*, vol iv, p 1 note

or Dāsa corresponds with the Iranian Danhu.

Phaṇi is derived from the word *Paṇi*, the name of a tribe mentioned in the Ṛg-veda,[1] which lived in Vala on the bank of the river Vasā It should, however, be mentioned that Mr. Nagendra Nath Vasu in his *Vaiśya-kāṇḍa* states in one place that the Paṇis were a branch of the Aryan race,[2] and in another place that "the Paṇis could not have been non-Aryans, but they were Āryas or *Āryabhāvāpanna*" (endowed with the characteristics of Āryas) [3] He further says that they were traders, and lived in India, from India they went and founded the country known by the name of Phœnicia Following Yāska,

Phani derived from Pani

1 *Ṛgveda*, x, 108, 1, Max Muller's *Science of Language*, vol I, p 510

2 *Vaisya kānda*, p 8.

3 *Ibid*, p 13

he derives from Paṇi the word "Fonik" (Phœnik), by which term the Phœnicians were known to the Greeks and Germans, and he further developed it into 'Vaṇik' i e the Vaiśya class of India.[1]

Mr Vasu has made many assumptions and his conclusions are not warranted by facts He says that the Paṇis were Aryans, though in the Ṛgveda they are called Dāsas or Dasyus [2] Sāyanācārya and Mahīdhara, whom he has himself quoted, describe them as robbers and Asuras, that is as a non-Aryan race.[3] According to Mr. Vasu's own statement the Bhāgavata has mentioned them along with the Daityas, Dānavas,

Panis were a non-Aryan tribe

1 *Vaiśya-Kanda*, pp 12, 13. 2 *Ṛgveda*, vii, 6, 3

3 "*Paṇanti paradravyair vyavaharanti iti Paṇayo'surāḥ*"—Mahīdhara's commentary on the *Vājasaneyī-saṃhitā* (35,:1) see *Vaiśya- kāṇda*, p 7 , Sāyana's commentary on the *Ṛg veda*, iii, 31, 5 , x, 108

and other inhabitants of Rasātala [1] It will be observed also that in the same Purāṇa the word Paṇi "has been used as a synonym for a thief, and Śrīdhara, the commentator of the Bhāgavata, refers to the Paṇis as "Vṛṣalas" or Śūdras, and not as Vaṇiks or Vaiśyas [2] Professor Max Müller and Dr Macdonell, whom Mr Vasu has cited as his authorities in connection with other matters on this subject, call them demons,[3] and Dr. Macdonell even goes so far as to say that the place called Vala on the Rasā, where the Paṇis kept the cows concealed, has been personified into a demon (Asura) [4] Mr. Vasu admits that the Paṇis lived on the

1 *Vaiśya-kāṇḍa*, p 7, citing *Bhāgavata*, iv, 24, 3 incorrectly, see *Bhāgavata*, v, ch 24

2 *Bhāgavata*, v, ch. 9, see Śrīdhara's commentaries on verses 11 and 15 of the aforesaid chapter.

3 Max Muller's *Science of Language*, vol II, p 510

4 Macdonell's *History of Sanskrit Literature*, p 114, see also *Bhāgavata*, v, ch 24

bank of the river Rasā, which has been identified by Dr. Geiger with Raṅghā of the Vendidad. Drs. Keith and Macdonell have identified the river with the Jaxartes.[1] In fact Rasā appears to be a variant, or rather a corrupted form of Araxes which, according to Herodotus[2] and Strabo,[3] followed through the country of the Massagetæ, or in other words, it has been correctly identified with the Jaxartes That being so, it must be presumed that the Paṇis, who lived on the bank of the Rasā, were a tribe of the Huns, i e they were non-Aryans as stated by Sāyana, Mahīdhara and the Bhāgavata The Saramā story in the Ṛg-veda further proves that the Paṇis never heard the name of Indra[4], they asked

1 *Vedic Index of Names and Subjects* vol II, p 209, *Sacred Books of the East*, vol IV, p. 3

2 Rawlinson's *Herodotus*, bk I, ch 201 in vol. I, p 103

3 Hamilton and Falconer's *Strabo*, bk XI, ch viii, 6 in vol II, p. 217.

4 *Ṛg-Veda*, x, 108, 3

Saramā, "What kind of man is Indra, O Saramā?" Had they been Aryans they would not have certainly displayed such ignorance about Indra, and it further appears that "the land of the Paṇis does not seem to have fallen within the jurisdiction of the ruler of Div," in other words, they lived outside the Aryan country, and this is corroborated by *Ṛk* 5 . "Fair Saramā, here are the cows in whose quest thou art running down to the *ends of Div*,"[1] and it also appears from verses 10 and 11 that the Paṇis were on the outskirts of the Aryan country at the time, and therefore Saramā advised them, "O Paṇis, remove yourselves further hence"[2] Moreover, the Devī-Bhāgavata distinctly states that the Paṇis lived in the sixth sphere called Rasātala [3]

1 *JBBRAS*, vol xx, pp 247, 248—*Three Interesting Vedic Hymns* by Rājārām *Imā gāva Sarame yā aichha pari Divo antāna subhage patanti*

2 *Ibid.*, xx, p 246

3 *Devī-Bhāgavata*, pt 8, ch 20.

It is often mentioned that one of their leaders was Śuṣṇa, and he is described by Dr Macdonell as a "hisser" or "scorcher,"[1] that is, he possessed all the characteristics of a Nāga or serpent which hisses and throws out flames from its mouth as described in Buddhist works[2] Ketu, another leader, is well known to have had the form of a snake. The leaders of the Paṇis, therefore, were Nāgas. The Panis were constantly at war with the Aryans, not because the priestly class of the latter stole their cows, as it has been said,[3] but because the Panis themselves stole the cows of the Aryans, which to the agricultural people formed the most valuable property. Had they been Aryan themselves, they would

1 Dr Macdonell's *History of Sanskrit Literature*, p 114

2 Watters' *Yuan Chwang's Travels in India*, vol. ii, p 132, *Vinaya Pitaka*, vol. I, pp. 24-35, *Surāpāna-Jātaka* in Cowell's *Jātaka*, vol. I, p. 206.

3 *Vaiśya-kānda*, pp. 11, 13

not have certainly done so. It has been further stated that the Paṇis tended cows and horses, and were traders.[1] The Scythic tribes were nomadic hordes, they did not live in houses and towns[2], and what Herodotus says regarding the Massagetæ applies to the Paṇis also that "they sow no grain, but live on their herds and on fish, of which there is great plenty in the Araxes Milk is what they chiefly drink"[3] The Scythic tribes knew the art of getting increased milk by artificial means and the mares' milk constituted their chief article of food[4]. By the mistaken application of the Aryan root *Pana* to the Turanian word *Paṇi*, it has been sought to deduce that the Paṇis were traders in the modern signification of the word, and to evolve the word *Vaṇik* out of

1 *Vaiśya-kāṇḍa*, p 8

2 *JBBRAS*, IV, p 555

3 Rawlinson's *Herodotus*, vol I, p 109, Yule's *Marco Polo*, vol. I, p 252.

4 *Herodotus*, bk IV, 2 in vol I, p 287

the Turanian word *Pani*, though we can understand that from the Aryan root *Paṇa* the Aryan word *Vaṇik* is derived. Hillebrandt says that by Paṇis "a real tribe is meant, the Parnians of Strabo, and that they were associated with the Dahæ (Dāsa)[1]. According to Strabo, the Parṇis were a nomadic tribe which lived on the bank of the Ochus, a tributary of the Oxus, and belonged to the well known tribe of Scythians called "Dahæ Scythæ" after whose name Central Asia was called *Dāhinām Dakhyunām*, "the country of the Dahæ"[2]. Paṇi, therefore, is evidently a corruption like all Sanskrit names of Nāgas, of the Turanian word Parni or its variant Paṇi Mr. Vasu with a glow of patriotic feeling exults over the fact that

1 *Vedic Index of Names and Subjects*, vol I, pp 357, 359, 472, *Rg-Veda*, vii, 6, 3, where Panis and Dasyus are mentioned together.

2 Hamilton and Falconer's *Strabo*, bk. XI, ch. vii, 1; ch. viii, 2; ch. ix, 2; *Farvardin Yast* (XIII), 144 in *S. B. E*, vol xxiii.

the Vaṇiks went from India to Syria and founded a colony in Phœnicia which shed such brilliant lusture upon Assyria, Babylon, Greece, etc. by its civilisation[1]. But Herodotus says, "This nation (the Phœnicians), according to their own account, dwelt anciently upon the Erythræan Sea, but, crossing thence, fixed themselves on the sea-coast of Syria, where they still inhabit This part of Syria, and all the region extending from hence to Egypt, is known by the name of Palestine"[2] The *Encyclopædia Britannica* also says that they originally lived on the Erythræan Sea and they settled along the Syrian coast. It further states, "the Phœnicians were an early offshoot from the Semitic stock, and belonged to the Canaanite branch of it. .They called themselves Canaanites and their land Canaan , such is their name in the Amarna

1 *Vaiśya-kānda*, p. 14

2 Rawlinson's *Herodotus*, bk VII, ch 89 in vol ii, p 153

tablets, Kinahhi and Kinahni[1]" It is therefore clear that the Phœnicians lived on the Erythræan Sea, which by no dint of argument can be construed to mean India or any part of India ; it meant either the Red Sea or the Persian Gulf[2], usually the latter. They belonged to the Semitic stock and to the Canaanite branch of it, and their language is called Northern Semitic[3]. Hence the "*Fonik*" (Phœn cians) were not an offshoot of the Paṇis of the Ṛg-Veda, who were Turanians, nor of the Vaniks of India, who are Aryans. It is possible that like other Scythic tribes, the Paṇis might have

1 *Encyclopædia Britannica* (11th ed), vol XXI, p 449

2 McCrindle's *Commerce and Navigation of the Erythræan Sea*, pp 1, 209 note Śālmala-dvīpa or Chaldia (or Assyria), according to the Varāha Purāna (ch 89) was bounded by Ghrta Samudra or Sea of Ghṛta (or clarified butter) : Ghṛta Sea is a corruption of Erythræan Sea or Sea of Erythras.

3 Macdonell's *History of Sanskrit Literature*, p 16

invaded India and founded settlements in the Panjab and other places, but that does not prove that they were the original inhabitants of India, as it has been sought to make out.[1] Mr Vasu's statement that the word Paṇi (cheese) is derived from the name of the Paṇis[2] is as absurd as the word *dahi* (curd) is derived from that of the Dahæ, to which tribe the Paṇis belonged. The word *Phaṇī*, and not the word Phanik ('Fonik'), is derived from the word *Paṇi*, and *Phaṇī* means a Nāga as the Huns were called in ancient times, and the Paṇis lived in Rasātala or the valley of the Jaxartes

It will be seen therefore that all the generic names of serpents have been derived mostly from the tribal or generic names of the Huns Though the words Nāga,

1 *Vaisya-kānda*, pp. 14, 19

2 *Vaiśya-kāṇḍa*, p 22 *Panir* is a Persian word, though derived from the common Sanskrit words *Pai* (Payas = milk) and *Nir* (nīra = water) meaning milk without water

Uraga, Sarpa, Ahi, etc. appear to be very common words in Sanskrit, they were originally non-Aryan words absorbed in the Sanskrit language long before grammar as a science came into existence in its present form. The sly, deceitful and treacherous character of the barbarous hordes of Huns, who frequently attacked and subjected the Aryans to cruelties and oppressions in those very remote times when they were living in Ariana, must have led the latter to apply their names to the serpents which resembled them in character and nature of their work[1]. There cannot be any doubt that the original conception about these barbarous hordes was such, though by the lapse of time these Hunnic tribes by coming into frequent contact with Aryan civilisation, imbibed some form of religion

Names of serpents in Sanskrit were borrowed mostly from the Turanian language

1 See Conolly's *Journey to the North of India*, vol I, chs vi-viii.

from the Aryans and became their allies, for, during the Sūtra period we find the Nāgas invested with all the characters of demi-gods, though still imagined as retaining their ancient form of serpents, and a day called Nāga Pañcamī has been set apart as being sacred to them[1], when Manasā, the sister of Vāsuki, and other Nāgas are worshipped in various parts of India

Śākadvīpa is the geographical name of Rasātala

Śākadvīpa, generally known as Scythia, is a geographical conception, whereas under the name of Rasātala, the Purānas and other ancient Hindu works give an ethnological description of the same region Herodotus and Strabo, under the comprehensive name of Scythians, included in it all the Hunnic tribes known as Mongolic or Turkic[2] The Persians use

1 *Āsvalāyana Gṛhya Sūtra,* iii, 4, 1, *Vedic Index of Names and Subjects,* vol I, p 440, *Varāha P.,* ch 24.

2 Max Muller's *Science of Language,* vol I,

the word Sakā for the Scythians throughout their inscriptions[1]. The Indo-Aryans also use the word Śaka as a general name for the Scythians and the Huns, while describing Śākadvīpa they call its inhabitants Śakas, and while describing Rasātala they call them Nāgas, in their later works[2] and inscriptions, we find that the Huns are called Hūṇas They were called by different names by different nations of Europe and Asia. They were the Scythians of the Romans, the Sacæ of the Greeks, the Ephthalites or White Huns of the Byzantines, and Yue-chis of the Chinese[3] According to the Mahābhārata[4] Śākadvīpa was surrounded by Kṣīra Sāgara or the Sea of Kṣīra (or Inspissated milk) which is evident-

p 361, *Herodotus*, bk IV, 1-7, *Strabo*, bk XI, ch vi

1 Rawlinson's *Herodotus*, vol ii, p 146 note

2 *Raghuvaṁśa*, IV, *v* 68.

3 Vambery's *History of Bokhara*, p 11

4 *Mahābhārata*, Bhīsma, ch. 11.

ly a corruption of the "Sea of Shirwan[1], as the Caspian Sea was called.

It appears that Airyana-vāejo or Iran-vej was originally bounded on the north by the river—Araxes or Arras, on the east by the Turanian countries, including Caspium and Hyrcania the countries of the Daityas and Dānavas and other descendents of Kaśyapa, and also by Śākadvīpa or Scythia—the country of the Nāgas, and on the west by Śālmala-dvīpa or Chal-dia, the Babylonian or Assyrian empire, the country of the Asuras or Assyrians who belonged to the Semitic race The Aryans were frequently subjected to the inroads and oppressions of barbarous races by whom they were surrounded, and it is very likely that they lived in a constant state of warfare with their Turanian neighbours, who robbed them of their cattle, so necessary for

Ariana.

1 Sir Henry Yule's *Marco Polo,* vol. I, p 59 note.

agriculture, their only means of livelihood, as their very name Ārya, meaning "one who ploughs or tills," seems to indicate. Professor Max Muller says, "The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the Turanians, whose original name *Tura* implies the swiftness of the horseman."[1] The Aryans, however, gradually extended their territory, both to the north and to the east, by means of conquest and brought most of the Scythic tribes to their subjection, and long before the Indo-Aryans migrated to Hapta Hendu[2], the Sapta-Sindhu of the Rg-Veda[3], and settled in the Panjab, their country had extended towards the east to the north of the Hindukush up to the sources of the Oxus and the Jaxartes

1 Max Muller's *Science of Language*, vol I, pp 276, 277, 334, *S B.E*, vol xxi, Intro, p xxi

2 *Vendidad*, ch I, *S. B E.*, vol iv, p. 2

3 *Ṛg-Veda*, iv, 28, Max Muller's *Hymns of the Ṛg-Veda*, p. 286.

The story of Bali and Vāmana, an incarnation of Viṣṇu, which has its germ in the Ṛg-Veda, where Viṣṇu is said to have taken three steps[1], and in the Śatapatha Brāhmaṇa[2] where Viṣṇu is described as a dwarf, confirms this fact as Bali was confined in Sutala, one of the seven spheres of Rasātala, under the surveillance of Nāgas,[3] which indicates that they had by that time become the allies of the Aryans and had been brought under their civilising influence It is also mentioned in the Rāmāyaṇa[4] that from Varuṇa's house in Rasātala, Rāvana went to Bali's house and it should be borne in mind that in the division of the world Varuṇa had been assigned the kingdom of the west[5] so Rasātala must have been a country situated on the west.

1 *Ṛg-Veda*, 1, 22, 17
2 *Śatapatha-Brāhmana*, XIV, 1, 1, 6, 1,2,5,5.
3 *Harivamśa*, ch 262
4 *Rāmāyana*, Uttara-kāṇḍa, chs. 23, 24
5 *Harivamśa*, ch. 262

It also appears from the Saramā Hymn[1] that the boundary of the Aryan country extended to the north as far as the river Rasā or the Jaxartes, which at the time of the invasion of Alexander the Great also formed the boundary between the Persian empire and the barbarous Scythian tribes[2].

Religion of Scythic tribes

We can very well conceive that the habits, manners, and customs of the Scythians, at least of those who lived in the country washed by the Oxus and the Jaxartes, underwent a considerable change by coming into contact with their civilised Aryan conquerors. In course of time these Hunnic tribes became so much amalgamated with the Aryans that they gave up their nomadic habits, settled in towns, dwelt in houses and worshipped the Aryan gods[3].

1 *Rg-Veda*, x, 108, 5

2 McCrindle's *Invasion of India by Alexander the Great*, p 40, *Strabo*, xv, ii, 8.

3 Max Muller's *Science of Language*, vol 1, p 282.

In very early times the religion of the Huns was a sort of Mazdaism (*Maga-dharma* of the Bhaviṣya Purāṇa that is the religion of the Magii), or, in other words, a form of Mithraism, long before the advent of Zoroaster[1], the Asura Ṛṣi Jaruthas of the Ṛg-Veda[2], his full name being Zarathustra Spitama It should be remarked that though Zoroaster was born in Ragh (modern Rae) in Media, or rather in Media Atropatene or Azerbijan[3], yet the scene of his religious activities has principally been placed in Bactria, especially in the court of Vitasa (Vishtaspa) or Gustasp, a king of the Bactrian dynasty of Kavja between the sixth and tenth centuries before the Christian era Hence their subsequent religion must have been pure Zoroastrianism Fire

1 *JBBRAS*, vol xxiv, p 567, Burnes' *Travels into Bokhara*, vol iii, p 228

2 *Ṛg-Veda*, vii, 1, 7, vii 9, 6, x, 80, 3

3 *S.B.E.*, vol. iv, Intro, p xlviii, Rawlinson's *Seventh Great Oriental Monarchy*, p 296

was the symbol of the Sun, and fire was the instrumental medium, by which offerings of worshippers were conveyed to heaven. The Purāṇas, therefore, describe the Śakas as Sun-worshippers,[1] and according to the Bhavisya Purāna, Sun-worship was introduced into India by Śāmba, son of Kṛṣṇa, from Śākadvīpa or Scythia[2] and by worshipping the god he was cured of leprosy It is therefore no wonder that the Hindus should endow the Hunnic tribes in the valley of the Oxus with semidivine power. It is said in the Vāyu Purāṇa that the Sun and the Moon were formerly the gods of the Asuras and that now they have been included among Suras or Aryan gods[3].

1 *Agni Purāna*, ch 119 —

Magā Magadhamānasyā Mandgās ca dvijātayah,
Yajanti Sūryarūpam tu Śākah Kṣīrābdhinā-
vitah (21)

2 *Bhaviṣya Purāna*, Brahma, chs 72-74, *Brahma P.*, pt. I, ch 140

3 *Vāyu Purāna*, ch. 68, *v.* 12.—

It is very probable that the Avestic and Babylonian 'Mithra' (Mith-Ra) and the Vedic 'Mitra' (Mit-Ra) and also the Avestic word 'Athro' the god of fire, and the corresponding Vedic word 'Rudra' (Rud-Ra) the "crying Sun" called Āditya or Śiva[1] whose form is Fire which is the symbol of[2] the Sun, ('*Ra*' in Sanskrit, meaning Fire), are the later developments of the '*Ra*' the Sun-god of the ancient Egyptians. Śiva, the later form of Rudra, has a serpent crest like that of *Ra* called *Uracus* in ancient Egypt as a symbol of majesty, holding a trident in his hand like the rod of Ra, the bull Nandi also is as sacred to him as the bull Apis was to Ra (Osiris). Rudra therefore appears also to have been originally an Asura god like the

Śarabho Śalabhas caiva Sūryācandramasāv ubhau,
Asurāṇām Surāv etau Surāṇām sāmpratāv ime.

1 *Kūrma Purāna*, pt I ch 10, *Brahmānda* ch *P*, 28, *v* 20

2 *Rg-Veda*, I, 27, 10, vi, 50, 1, I, 98, 2.

Sun and the Moon as stated in the Vāyu Purāṇa Śiva was worshipped as Hāṭakeśvara Mahādeva in Pātāla[1] But it cannot be affirmed definitely whether the Egyptian or the Chaldian civilisation is the earlier of the two until the exploration at Ur and the neighbouring towns Tel-el-Obeid and Eridu is completed According to the Tel-el-Amarna tablets political marriage between Egypt and Chaldia were of frequent occurrence, which must have affected the religious systems of both the countries There is, however, no reasonable ground for holding in the absence of any strong evidence that Aryan civilisation was later than that of Chaldia or Egypt, as it has been asserted by some. The temple of the Moon at the mound of Mugheir, which marks the site of Ur of the Chaldees (Chaldians) of the Bible, appears to be the oldest temple in the world, containing an inscription dated 2630 B. C , and

1 *Devī Purāṇa,* ch 8.

a wall of the Second Dynasty of the early Sumerian period (3600 B C) The Devī-Bhāgavata says that the people of Śālmala-dvīpa were worshippers of the Moon god Besides the temple of the Moon-god Nanna or Sin at Ur, temple of the Sun-god Shamash existed at Larsam and Sippara, and also a temple of the Water-god Ea existed at the mound of Abu Sharain or Eridu, twelve miles south-west of Ur, all these temples were in Southern Chaldia near the Euphrates[1] But the words Sin, Nanna, and Urki, by which Moon-god is known at Ur,[2] have no affinity with the Avestic

1 *Devī-Bhāgavata*, pt 8, ch 12, *Bhāgavata*, v, ch 20. Maspero's *Dawn of Civilization, Egypt and Chaldæa*, pp 561, 648, 660 Mr Wooley, who is now excavating the temple at Ur, calls it by the name of "The temple of Nanna, the Moon-god" The Sumerians were a branch of the Turanian race. (*JASB*, 1909, p 418) The original inhabitants of Assyria and Babylon were Turanians.

2 Maspero, *op cit*, p 654

Māo, or the Sanskrit Māḥ or Soma, though the Chaldian 'Inzu' closely resembles the Sanskrit 'Indu'[1] neither does Shamash resemble the Avestic Mithra or Vedic Mitra, nor Ea the Babylonian Uru-w-na or Vedic Varuṇa But these are questions of comparative religion which have not yet been decided Mahā-rakkhita was sent to the Yona country, and missionaries from Tibet were also sent to convert the Turanians into Buddhism, at present the Turanians of Central Asia have adopted the faith of Islam[2] Kaśyapa is said to have been the progenitor of the gods, daityas, dānavas, serpents, beasts, birds, yakṣas, rākṣasas and other living beings by different wives[3] He is perhaps the same as Colaxais, the ancestor of the royal Scythians, as stated before. Kaśyapa had thirteen wives Vinatā

Kaśyapa's wives

1 Maspero, *op cit.*, pp 637, 638.

2 Turnour's *Mahāwanso*, ch xii, Vambery's *History of Bokhara*, p. 14.

3 *Padma Purāna*, Srsti kh., ch. 6.

and Tāmrā were the mothers of the birds; Kadrū and Surasā of the Nāgas (Hiung-nu) or serpents, Surabhi and Krodhavaśā of the beasts, Diti and Danu of the Daityas and Dānavas, Irā of the trees and plants, Khasā of the Yakṣas and Rāksasas, Ariṣṭā of the Kinnaras and Gandharvas, Muni of the Munis and Apsarases, and Aditi of the gods We have already stated that Garuḍa the son of Vinatā, was also called Śālmalī, from the fact of his being an inhabitant of Śālmala-dvīpa or Chal-dia, which is very significant His mother Vinatā was evidently an inhabitant of Śālmala-dvīpa and she perhaps represents the country of Biainas, the ancient name of Van— the Vanāyu of the Purānas, which now appertains to Armenia. 'Kadrū' represents Karduchi or Kurdistan, a country situated on the eastern side of the Tigris Many of the Arabs still believe that the Kurds are Turanians, though they are now all Mahomedans. In fact, the Mahābhārata places the whole scene of the quarrel between

Vinatā and Kadrū on the western side of the Caspian Sea. Tāmrā, the mother of the birds, used metaphorically to denote some Turanian tribes distinguished for the fleetness of their horses, represents Thamara, an ancient town on the Tigris in Mesopotamia on the present site of Kut-el-Amara[1] Surabhi, the mother of the cattle, that is, of those nomadic tribes which tended cattle, sheep and horses and lived on their milk, represents the country of the Khorasmi or Kharism, modern Khiva, on the north-eastern side of the Caspian Sea. Krodhavaśā, the mother of the beasts with sharp teeth and claws, by which is meant those non-Aryan tribes which could attack their enemies and defend themselves from them when attacked represents Kardunias

1 It appears that in early times Thamara was a common name of ladies in this part of the country A reigning queen of Georgia, even in the 12th century A. D, was named Thamara (*As. Rev*, 1923, p. 675).

or Babylonia [1] The word beast perhaps refers to the barbarous wolf-folk race of Num-Ma or Babylonia.[2] Diti represents the country of the Kaspu, which extended to the river Dāitya, the Avestic name of the river Araxes of Armenia, or the modern Aras [3] Danu represents a country or province situated on the river Udon (the modern Kuma) on the north of Albania in Sarmatia which was also the country of Saramā It falls on the western side of the Caspian Sea Perhaps the Dānus or Dānavas have given their name to the river Don. Surasā represents a country situated on river Cyrus, the modern Kur which after the flowing through Georgia, falls on the western side of the Caspian Sea, it divi-

1 Maspero's *Passing of the Empires*, pp 140, 141.

2 H R Hall's *Ancient History of the Near East*, p. 200.

3 *Strabo*, bk. xi, ch. iv, 6, xiii, 6, xiv, 3, 4, 11, 15, *S.B E*, vol iv, pp 4, 5

des Albania from Armenia. Irā represents a country on the river Rha or the modern Volga, which falls on the north-western side of the Caspian Sea. She is said to have been the mother of trees and plants, evidently meaning nomadic tribes who had no house but lived in forests and jungles Khasā represents a country on the Araxes of Scythia or the Jaxartes, in fact, the word Khasā is a corruption of Araxes. "Ariṣṭā," the mother of the Kinnaras or Kimmerii, who originally lived on the Caucasus, perhaps represents the Ust Urt plateau between the Caspian Sea and the Sea of Aral. The word Ariṣṭā is a transposition and corruption of the word Ust Urt, evidently a variation of *Ura Urṭu* meaning a "*highland*".[1] Muni, the mother of the Munis and Apsarasas, represents the country of Mannai, called also Mannu, which formerly did not appertain to the

1 *Encyclopædia of Religion and Ethics*, vol. I, p 793, s v *Armenia*

kingdom of Van or Armenia Mannai was situated on the northern and eastern sides of Lake Urumiah, the ancient name of which was Kapauta or Spauta Lake (*sara*), which formerly appertained to Armenia. The inhabitants of the country were called Mannai or Minni[1], the Munis of the Padma Purāna, and perhaps the word *Apsaras* is an abbreviation or corruption of *Spauta sara* as probably the female inhabitants of Mannai were called The name of Aditi, the mother of the Aryan gods Āditya, etc,[2] is a negative term used in contradistinction to Diti, the mother of the Daityas, and Aditi was designed as a

1 Maspero's *Passing of the Empires*, pp 55, 61, 820

2 The word *Āditya* is not derived from *Aditi*, see *Varāha P*, ch 26, being Āditya's mother she was perhaps called Aditi Prof Max Muller also says, "Aditi is not a prominent deity in the Veda She is celebrated rather in her sons the Ādityas than in her own person" (*Ṛg-Veda Saṃhitā*, vol. I, p. 231)

mother of the gods, because Āditya or Mithra, the Sun, as also the Moon were, as stated before, non-Aryan gods accepted as gods by the Aryans. Aditi, however, does not represent any country. It will be observed therefore that most of the tribes, which belonged to the Turanian race, dwelt originally on the western side of the Caspian Sea, and that almost all the names of Kaśyapa's wives represent the countries or their principal features, specially the rivers of the countries in which they lived. It will be borne in mind that these were nomadic tribes and dwelt on the banks of rivers for watering their cattle and for catching fish which was one of their staple food. From the story in the Mahābhārata that Garuda represented the Su tribe and carried his brother Aruṇa from the western to the eastern side of the Caspian Sea, it appears that many of the Hunnic tribes, who dwelt on the western side of the Caspian Sea, must have migrated to its eastern side, not only on account of the growing power

of the Semitic nations, but also for finding food for themselves and fodder for their cattle. In other words, they migrated from the *Atala* sphere to *Sutala*, *Vitala* and other spheres, that is, from Śālmala and Kuśa-dvīpas to Śāka- and other *dvīpas* or divisions of Central Asia We do not know whether the Chaldian theogony is older than that of the Aryans, but it seems that the conception of Prajāpati Daksa, whose daughters were married to Kaśyapa, is a development of some of the attributes of the Chaldian god Marodach, the son of Ea, corresponding to the supreme Vedic deity Varuṇa, who was entrusted by the other gods with the creation of men and beasts.[1] The story in the Mahābhārata typifies Turanian migration to the east of the Caspian.

Besides the Nāgas, the other inhabitants

1 See Maspero's *Dawn of Civilization, Egypt and Chaldæa*, p 545.

of Rasātala, as it appears from the Purāṇas, were Dānavas, Daityas, Asuras, Rākṣasas, Yakṣas, Siddhas, Gandharvas and Kinnaras. The Brahmāṇḍa Purāṇa also mentions the aforesaid tribes as residing on the northern side of the Niṣāda Parvata, the Nysa of Arrian and the Paropanisos of Ptolemy, or the Hindukush range [1]

Other inhabitants of Rasātala.

The Dānavas were the sons of Kaśyapa by his wife Danu. Their capital was Hiraṇyapura, which was evidently Hyrcania near Astrabad on the south-eastern side of the Caspian Sea. The Dānavas were identical with the Dānus of the Avesta. They belonged to the Turanian race, as they were called "Dānunam Turaṇām" [2]

Dānavas

The Daityas were the sons of Kaśyapa

1 *Brahmāṇḍa P*, ch. 44.

2 *Farvardin Yast* (xiii), 38, (*S. B. E.*, vol. xxiii, p. 189).

by his wife Diti. They appear to be Turanians. The word Daitya is perhaps a corruption of Dūraékaéta mentioned in the Avesta along with the Dānus or Dānavas:

Daityas

"Grant us this O good, most benevolent Ardvi Sūra Anāhita! that we may overcome the assemblers of the Turanian Dānus, Kara Asabana, and Vara Asabana and the most mighty Dūraékaéta, in the battles of this world"[1] Being the descendants of Kaśyapa, they were most probably the tribe, now extinct, called by Strabo, Kaspii after whom the mountain El Burz, the Durgaśaila of the Mahābhārata,[2] on the southern side of the Caspian Sea, was known (i e by the name of Mount Kaspios) If we are right in our conclusion that the Daityas were the Kaspii, then there is every reason to hold that the word *daitya* has some

1 *Ābān Yast*, Yast V, 73 (*S B E*, vol xxiii, p. 71)

2 *Mbh.*, Bhīṣma, ch 11

connection with "the good river *daitya*" of the Vendidad, as the Araxes of Armenia was called at the time of the Sassanides,[1] because the Kaspii, according to Strabo, lived on the banks of that river [2] Prahlāda, the son of Hiranya-kaśipu and grandson of Kaśyapa, was a Daitya, and is said to have been the king of Pātāla, which indicates that the countries on the western side of the Caspian Sea were also included in Pātāla [3]

Asuras

The Asuras have been considered to be Assyrians. Long before the Aryans emigrated to India, Ariana seems to have formed a part of the Assyrian empire which was founded by Asshur, and the Aryans, who remember the oppressions to which they were subjected, attached an odium to their name and associated with it all that is

1 *S B E.*, vol. iv, pp. 4, 5

2 *Strabo*, bk. XI, ch iv, 6, ch. xiii, 6, ch xiv, 3, 4, and also ch. ii, 15.

3 *Devī-bhāgavata*, iv, ch. 8.

barbarous, tyrannical and cruel [1] Asshur was the capital of the Assyrians in 1820 B C., and Asshur was the name of their national deity Rev K. M Banerjea says that the word 'Asura' was both an ethnic appellative for the Assyrian nation and also a denominational epithet for the followers of Ahura Mazda [2] In the early hymns of the Ṛg-Veda [3] the term was applied to Varuṇa as a supreme deity and not as an enemy of the gods The Asura Bala was an Assyrian, and he has been identified with Bel or Belus, the successor of Nimrod, whose lofty temple or "Citadel" was situated in Babylon on the Euphrates [4] It should also be stated that all the three terms Daitya, Dānava and Asura are pro-

1 *Two Essays as Supplements to the Aryan Witness*, pp 20-28

2 *Ibid*, p 27. 3 *Ibid.*, pp 7-9.

4 *Ibid.*, p. 26; *Herodotus*, bk. 1, chs 181-183, *Strabo*, bk xvi, ch. 1, *Bhāgavata*, v ch, 24; Marshman's *Brief Survey of History*, p. 8.

miscuously applied in the Purāṇas to one of the aforesaid non-Aryan tribes.[1] But it is very doubtful that the word *asura* could have been derived from the Assyrians who belonged to the Semitic race, as we find that it was applied to all the Hunnic tribes who belonged to the Turanian stock It is not at all likely that the ancient Aryans, who ever in those early times distinguished themselves by their culture and civilisation, were unable to make any distinction between an Assyrian who belonged to the Semitic race and a Hun who belonged to the Turanian race A Hun and an Assyrian must have differed widely from each other in their physical features, mode of dress, and manners and customs[2] Neither the word *asura* was used in contradistinction to *sura*, as in latter times it has been sought to make

1 *Mbh*, Vana, chs 170 f, Udyoga, ch 99, *Vāyu P*, ch. 68, v 14.

2 For the physical features and manners of the Turks, see Elphinstone's *History of India*, p. 266 note.

out, for the word *asura* is the same as *assura* or *asshura*, the chief Assyrian deity, the prototype, according to Rawlinson, of the Iranian Ahura Mazda,[1] hence no negative meaning can be attached to it. It is, however, very probable that the word *Asura*, as applied to the Turanians, originally meant an inhabitant of *Osrushna* The ancient country of *Osrushna* bordered eastwards on Ferghana, southwards on Kesh, northwards on Djadj and westwards or south-westwards on Sogdiana, in short *Osrushna* was the name of the eastern part of Transoxania, or rather of the kingdom of Bokhara, commencing east of Samarkand running up to the Thienshan monntain., comprising the Juzzok division which is evidently the "Dizek (now Djizzak)" of Vambery. It

1 G Rawlinson's *Fifth, Sixth, and Seventh Great Oriental Monarchies*, p 332, Vambery's *History of Bokhara*, Intro, pp. xxiii, xxiv

2 Burne's *Travels into Bokhara*, vol. iii, p 135.

was therefore a part of Rasātala or the valley of the Jaxartes. In the pre-historic period the predatory hordes of Huns most probably spread themselves from this region to different parts of Central Asia We can therefore very well conceive that from these inhabitants of Osrushna or Asuras, as they must have been called, their name was extended to all the Huns of Transoxiana and Turkestan, and in short, to all the people who belonged to the Turanian race. Burnes also thinks that the lands beyond the Jaxartes "may be safely fixed as the cradle of Scythian, Hun and Tartar inroad" Hence the Assyrians were called 'Asura' as they lived in Assyria, and the Turanians were called 'Asura' as the original inhabitants of Osrushna The word *Osiris* the name of the principal deity of the Egyptians, is perhaps a form of *Asura*. The term therefore found the general designation of all non-Aryan races and also

4 Burne's *Travels into Bokhara*, vol iii, p. 222

of the worshippers of Ahura (Asura) Mazda of Iran.

Rāksasas and Yaksas

The Raksas or Rāksasas and the Yakṣas are said to be the descendants of Kaśyapa by his wife Khasā.[1] Rāvaṇa, in his expedition to Rasātala, killed Vidyujjihva, the husband of his sister Śūrpaṇakhā, who is mentioned as a Rāksasa.[2] The Rākṣasas evidently derived their name from the river Araxes, on the banks of which they originally lived. Most probably their original name was Araksa, but like the Amardi, who were called Mardi, a tribe which lived on the shore of the Caspian Sea, and like the Armenians who were called Rāmaṇīyakas, they were called Raksa instead of Araksa, by the elision of the initial *a*. They were very likely the tribe called *Arachoti* which lived close to the Massagetæ and the

1 *Padma P*, Srsti kh, ch 7 *Khasā tu yakṣa-rakṣāmsi janayāmāsa kotisah*

2 *Rāmāyaṇa*, Uttara, ch. 23

Bactrians, mentioned by Strabo.[1] Arachoti is evidently composed of *Araka* which is a corruption of Araxes and *ti* which is a contraction of *te-le* or *tie-le* meaning the Huns. There can be no doubt that the Araxes is the Jaxartes, as it flowed through the country of the Massagetæ who from all accounts lived on the banks of the Jaxartes[2] Like the Massagetæ and other Scythic tribes the Rakṣas were cannibals.[3] The Rākṣasas are mentioned in the Avesta, where it is said . "Away, do I abjure the iniquitous of every kind who act as Raksas act"[4] The Rakṣas therefore were a Hunnic tribe, and were Turanians and not the aborigines of India as have been

1 *Strabo*, bk xi, ch viii, 8 (vol ii, p 248)

2 *Ibid*, bk xi, ch. viii, 6 (vol ii, p. 247) *Herodotus*, bk I, ch 201 , see also *Sacred Books of the East*, vol iv, p 3 , Tod's *Rajasthan*, vol. I, ch. vi

3 Hamilton and Falconer's *Strabo*, vol. I, pp. 299, 464

4 *Yasna* xii in *S.B.E.*, vol xxxi, p 249

supposed by some writers. The Yakṣas were a tribe of Rakṣas. Rāvaṇa, the king of the Raksas, was a step-brother of Kubera, the king of the Yakṣas [1] The Yaksas apparently derived their name from the Yaxartes (Jaxartes), on the banks of which they lived with the Raksas. The Buddhist stories of Hārita-yakṣiṇī, who devoured the children of Rājagrha, and of Vakula-yaksa show that the Yaksas were also cannibals. [2] They were proverbially black, which indicates that they were the "black or sun-burnt Huns of the North." [3] In the Indian folk-lore the Yaksas are represented as the guardians of buried treasures like the 'Leprechauns" with their pot of gold in the fairy tales of Europe

1 *Rāmāyana*, Uttara, ch 13, and see also ch 4 for the origination of the names *Rakṣa* and *Yakṣa*

2 See *I-tsing*, bk 1, 9, Beal's *Records of Eastern Countries*, vol I, p 110 note, vol II, p. 191.

3 See *JBBRAS*, vol xxiv, p 565

The Siddhas, who appear according to the Brahmāṇḍa Purāṇa[1] to have lived on the north of the Niṣāda or the Hindukush mountain, were undoubtedly the Sydracæ or Oxydracæ mentioned by Megasthenes and other writers,[2] who lived close to Mount Nysa, and are said to have been the followers of Bacchus who has been identified with Śiva.[3] They lived most probably near the source of the Oxus Perhaps a colony of this tribe dwelt in the Punjab near Multan at the time of Alexander's invasion and were known as Śūdrakas, they were the ally of the Mālavas or Malloi of the Greeks.

Siddhas

The Gandharvas were not also the aborigines of India They represent the Gandarians mentioned by Herodotus[4] and perhaps Gadha of

Gandharvas

1 *Brahmānda P*, ch. 44

2 *Strabo*, bk xv, ch 1, 8 (vol iii, p 76).

3 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 111 note

4 Rawlinson's *Herodotus*, bk vii, ch 66 (vol. ii, p 147)

the Avesta,[1] and Gadha is synonymous with Śaka or Scythian, and Śaka is a synonym for "a thief who carries off cattle." It is remarkable that in the Behistun inscription (516 B.C.), in the fifth year of the reign of Darius, Gadara is mentioned among his conquered countries. Gadara has been considered to be the same as Gāndhāra or Gandharva-deśa.[2] It should be stated here that the Gandarians and the Dadicæ fought under one commander Artyphius, and not with the Indians under Pharnazathres, in the army of Xerxes.[3] Hence it is very probable that the Gandharvas were the Gandarian tribe of Scythians. According to Rawlinson, the Gandarians held Kabul and the mountain tract

1 *S.B.E.*, vol. xxiii, p. 161.

2 See my *Geographical Dictionary of Ancient and Mediaeval India*, s.v. *Gāndhāra*.

3 *Herodotus*, bk. vii, chs. 65, 66 (vol. ii, pp. 145, 147).

on both sides of the Kabul river as far as the upper course of the Indus.[1]

The Kinnaras appear to be the Kimmerii of Strabo. With regard to this tribe Herodotus says: "The wandering Scythians once dwelt in Asia, and warred there with the Massagetæ, but with little success; they therefore quitted their homes, crossed the Araxes, and entered the land Cimmeria For the land which is now inhabited by the Scyths was formerly the country of the Cimmerians"[2] They must have therefore lived on the northern side of the Jaxartes The sculptural representation of a kinnara is the figure of a bird with the face of a human being, though it is often described as having the shape of a man with the face of a horse, perhaps in conformity with the idea con-

Kinnaras

1 Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. iv, p 20.

2 Rawlinson's *Herodotus*, bk iv, ch. xi, 33 (vol I, p 291)

veyed by the term 'kin nara,' the literal meaning of which is "Is this a man?" As the kinnaras were heavenly musicians, the figure of the bird perhaps represents their proficiency in singing, and the face of the horse, which represents a long face, indicates their Turkish origin The Kimmerii originally lived on the Caucasus and they were considered to be an almost mythical race[1] They evidently afterwards lived at the Ust Urt plateau in Kharizm, and 'the inhabitants of Kharizm formerly had the fame of being proficients in the art of music."[2]

The names of towns, rivers, etc, mentioned in the Purānas confirm that Rasātala was Śākadvīpa or Scythia In the Rāmāyana[3] we find the names of the following towns and places

Bhogavati

1 Maspero's *Passing of the Empires*, p 342

2 Conolly's *Journey to the North of India*, vol I, p 179

3 *Rāmāyana*, Uttara, ch 23

Bhogavatī, Aśma, Maṇimayī, Varuṇa-pura, Bali-ālaya and Kṣīroda-sāgara. The town of Bhogavatī was guarded by Vāsuki. The word *Bhogavatī* is the Sankritised form of *Bākhdhī* mentioned in the Avesta[1] which was the ancient name of Balkh,—the Bactria of the Greeks. It was the capital of Bactriana, which was subverted by the Scythians in 135 B C,[2] and it was called Um-ul-Bilad, "the mother of cities" It contained formerly many fine palaces and buildings of marble, the ruins of which existed at the time of Marco Polo in the 14th century A.D.[3] It is said to have been the ornament of all Ariana[4] The opulence, prosperity and fame of Bhogavatī (Balkh) or Bactria was due to the fact it was the

1 *Vendidad*, ch 1 (*S B. E*, vol I, p. 2)

2 Professor E. J Rapson's *Ancient India*, p 118.

3 Yule's *Marco Polo*, vol I, p 151.

4 *Strabo*, bk xi, ch xi

emporium of Asiatic commerce.[1] Baotria, according to Strabo, was also called Zariaspa, and it stood upon a river of the same name which emptied itself into the river Oxus,[2] and the river was evidently called Bhogavatī, the river Bactrus of Curtius, from the famous town situated upon it[3] Burnes thinks that Zariaspa is a corruption Shahr-i-Sabz (Kesh) in the kingdom of Bokhara, the birth-place of Nadir Shah[4] Bhogavatī is also called Pātālapura,[5] as it was the capital of the province of Pātāla. It is stated in the Mahābhārata[6] that Śesa Nāga, who represents "Sse" of Sogdiana, resided at this place. Pātāla, therefore, as a province,

1 Hamilton and Falconer's *Strabo*, vol I, p 23, note 2.

2 *Strabo*, bk xi, ch xi, 8.

3 Burnes' *Travels into Bokhara*, vol. ii, p 211.

4 *Ibid*, vol iii, p. 6

5 *Mbh*, Udyoga, ch. 98

6 *Ibid*, ch 102

comprised both Bactriana and Sogdiana, the river Oxus flowing between them. Strabo also says that the Sacæ occupied Bactriana and Sogdiana,[1] as stated before Burnes says, "Balkh boasts an antiquity beyond most other cities in the globe" and that its ruins extend over a circuit of about twenty miles.[2]

Aśma

The town of Aśma is the same as Aksu, the Oxiana of the Greeks It was the head-quarters of the province of Vaksh or Aksu, situated between the river Oxus and its tributary called Vaksh or Aksu, the Ochus of Strabo, in the country of Sogdiana.[3] The river Oxus, which is the Okos of the Greeks, formed the boundary between Bactriana and Sogdiana. It derived its name from

1 *Strabo*, bk. xi, ch viii, 4, Hamilton and Falconer's *Strabo*, vol ii, pp 246, 240 note

2 Burnes' *Travels into Bokhara*, vol ii, p 204

3 Vambery's *History af Bokhara*, Intro, p xxii, note 1

its tributary, the Vaksh or Aksu,[1] evidently called Asma by the Aryans, and therefore in the Rg Veda[2] the Oxus is called Aśmanvatī from its tributary, just as it is called Bhogavatī Gaṅgā in the Purāṇas,[3] from its tributary called Bhogavatī or Bākhdhī river, the Bactrus of Quintus Curtius,[4] on which Bākhdī or Balkh is situated. The river Aksu (Vaksh) is the Vakṣu of the Matsya Purāṇa,[5] Vamksu of the Bhāgavata,[6] Caksu of the Brahmāṇḍa Purāṇa,[7] Ikṣu of the Visnu Purāṇa,[8] all these names being some forms or variants of Aksu Aśma was the capital of Sogdiana, which

1 *Ibid*, Intro, p xxii, note 1, Dr Modi's *Ancient Pātaliputra* in *JBBRAS.*, vol xxiv, p. 520

2 *Rg-Veda*, x, 53-8

3 *Brhad dharma P*, Madhya, ch 22, v 50

4 Burnes' *Travels into Bokhara*, vol ii, p 211.

5 *Matsya P*, ch 101, quoted in the *Sabdakalpadruma*, s. v *nadī*.

6 *Bhāgavata*, v, ch. 17.

7 *Brahmāṇḍa P.*, ch. 51

8 *Viṣnu P*, ii, ch iv

was Rasātala proper, being situated in the basin between the Jaxartes (the Rasā of the Ṛg-Veda) and the Oxus, and Rasātala is the same as Pātāla. The name of Pātālapura was originally applied to Aśma, as it is said in the Vāmana Purāṇa [1] that "Aśmaka is the foremost city of Pātāla," and there cannot be the slightest doubt that the seat of government was afterwards removed to Bhogavatī (Bākhdhī) or Balkh which has since been called Pātālapura, for we do not hear of the name of Markanda or modern Samarkand, which was destroyed by Alexander the Great in the 4th century B. C [2] in any of the ancient works of the Hindus. Aśma evidently existed before Markanda became the capital of Sogdiana Though the Mahābhārata[3] does not mention the name of Aśma, yet it appears from a chapter

1 *Vāmana P.*, ch. 10, v. 56.
2 *Strabo*, bk. xi, ch. xi, 4.
3 *Mbh*, Udyoga, ch. 98.

of the Udyoga Parva that it refers to it by the name of Pātāla-pura, which does not evidently mean Bhogavatī, as the latter is mentioned elsewhere as a town different from Pātālapura[1] It says that all the Brahmins of Pātāla were devoted to the performance of *Go-vrata* or the rites relating to *Go* or cow It should be stated that the ancient names of Sogdiana appear to have been "Gau" and "Sughda", and it was the second of the sixteen localities created by Ahura Mazda[2] The words "Sughda," "Sogd" and Sogdian were perhaps considered to have been the growth upon the word *Gau* or perhaps variants of the word *sughur* which in Turkish means *cow*[3] It is also related in the Vendidad[4] that Angra Mainyu, the evil spirit, thereupon counter-created the fly called 'Skaitya'

1 *Ibid*, Udyoga, chs. 98, 102

2 Vambery's *History of Bokhara*, p 5

3 Burnes' *Travels into Bokhara*, vol. iii, p 216

4 *Vendidad*, ch. 1 in *S B E*, vol iv, pp 5, 6

which brings death to ox and cattle. Hence it will be remarked that *Go-vrata* is mentioned in connection with Pātāla in conformity only with its name of *Gau* which means a cow. It is also mentioned that near Pātālapura, fire is continually burning[1] This, of course, refers to the spring of oil which according to Strabo[2] existed near the river Ochus which is identical with the river Vakhsh, or Aksu and it appears also that there are still petroleum wells in the country around Samarkand and Ferghana, the capital of which is Khokand[3] All these circumstances show that Pātālapura of the Mahābhārata was Aśma, the capital of Sogdiana. Aśma was inhabited by the daityas called Kālakeyas The Kālakeyas were the Kara-Asavana of the Avesta mentioned with the "Turanian Danus" (Dānavas) and "the most mighty

1 *Mbh*, Udyoga, ch 98
2 *Strabo*, bk xi, ch xi, 5
3 *Contemporary Review*, October, 1921, p 504.

Duraekaeta" (Daitya) who were the enemies of the Aryans. The word Aśma means a *stone* and the word *Asabana* means 'one who kills with a stone,' the sling being, as it seems, the favourite weapon of the Danus (Yast, xiii, 38)[1] Hence Asabana was a descriptive epithet of *Kara*, the Sanskritised form of which is *Kāla*, both the words meaning black, and there can be no doubt that from Asavana the name of the town Aśma was derived. The word *Kālakeya* is a pleonastic and derivative form of *Kāla* or *Kara*. These Kara-Asavanas or Kālakeyas were evidently Kara-niru which is another name for the Hiung-nu or Huns.[2] It is curious that in the ancient map of Sogdiana there is a town by the name of Petra Sogdiana which means the same thing as Aśma, the word *Petra* meaning *stone*, it was situated on

1 *Ābān Yast* (v) 73, (*S.B E.*, vol xxiii, p. 71)

2 Beal's *Records of the Western Countries*, vol. I, pp 20 n, 37n

the north of Oxiana. It should also be remarked that the Mahābhārata[1] in connection with another tribe of Huns named Nivāta-Kavaca relates that they were quite adepts in 'raining down stones unseen upon their enemies' This evidently means that the Daityas or the Huns, as a class, were expert sling-throwers. The Bhāgavata[2] distinctly says that the Nivāta-Kavachas and other Kālakeyas lived in the sphere called Rasātala. The derivation of the word *Pātāla* as given in the Mahābhārata[3] seems to be based on this idea. It says that *Pāta* means *fall* and *Alam* means *great*, therefore the word *Pātāla* means a "great fall," and the Mahābhārata interprets this as the melting of the Moon and other aqueous bodies in the shape of rain by the sound produced by Vedic students when chanting the Vedic

1 *Mbh* Vana, chs 170, 171
2 *Bhāgavata*, v, ch 24.
3 *Mbh.*, Udyoga, ch. 98.

hymns. This is of course the esoteric meaning of the word *Pātāla* But it seems that the "Great fall" or "Pātāla" meant great fall of stones like pattering rains showered upon the enemies by the inhabitants of Pātāla, that is, the Epthalites or Nephthalities, a powerful tribe of the Huns, who lived on or about the banks of the Jaxartes and who like other Hunnic tribes were proficient in hurling stones with their slings Śāka-dvīpa is evidently the Sanskritised form of Sog-dia or Sog-dia-na, as Śālmala-dvīpa is of Chal-dia, though the term Śākadvīpa was applied to the whole region known by the name of Scy-thia.

Manimayī

Maṇimayī of Rāmāyaṇa is the modern Maymene It is situated to the south-west of Balkh and to the south-east of Marv or Meru of the Hindus and Meru or Maru of the Turks,[1]

1 *Brhat-samhitā*, ch 16, V 38, Burnes' *Travels into Bokhara*, vol iii, pp 20, 31

the capital of Margiana,—the Mṛga of the Purāṇas, and about half-way between Balkh and the river Murghab. It is twenty-two miles from Andkhuy. The ancient town of Nisaya or Nisa, one of the sixteen localities created by Ahura Mazda, was situated near Maymene.[1] The city of Maymene stands in the midst of hills and was a place of renowned strength[2] From strategical point of view it must have been a great and natural strong-hold of the Huns in olden times before the modern ordnance was invented, and it was renowned for the bravery of its defenders According to the Rāmāyaṇa, it was inhabited by the Daityas called Nivāta-Kavaca *Nivāta* is a corruption of Neph-tele, or the Nephthalites, which is one of the general names for the Huns, and *Kavaca* is a corruption of Kaptchak of Deguignes, Kiptchak of Vambery, or Kipechak of Burnes. They were a wild

1 Vambery's *History of Bokhara*, p 5 note.

2 Vambery's *Travels in Central Asia*, p. 240.

and warlike nomadic tribe who had no home before the time of Jenghis Khan.[1] The word *Nivāta-Kavaca* therefore means the Kapchak Huns Their original abode appears to have been Desht-i-Kipchak, or the "Steppes" or "Plain" of Kipchak, by which is meant that portion of the Turanian highlands which is immediately to the east of the Caspian Sea, and it appears that there is still a country by the name of Kipchak which appertains to the kingdom of Khiva[2] The Mahābhārata also says that Arjuna conquered the Nivāta-Kavacas of Dānavapura situated on the shore of *Mahāsāgara* or the Great Sea, by which is evidently meant the Caspian Sea[3] Vambery says, "The Kiptchaks are, in my

1 Vambery's *Travels in Central Asia*, p 397.

2 *Ibid*, p 342, Vambery's *History of Bokhara*, note 2, Deguignes' *Histoire des Huns*, vol. ii, p lxix, Burnes' *Travels into Bokhara*, vol. iii, p. 341

3 *Mbh.*, Vana, ch 166

opinion, the primitive original Turkish race," and their discendants claim that "Desht-i-Kiptchak as Turkestan is named in the documents of oriental history was conquered and peopled by their ancestors"[1] Maymene is still inhabited by the Uzbegs[2] who are mentioned to have their original home in Desht-i-Kiptchak[3], at least they claim their connection with the Kiptchaks.[4] The Uzbegs are now in possession of Transoxiana, that is the tract between the Oxus and the Jaxartes[5]

Varunapura

Varunapura was evidently Aornos, one of the two principal cities of Bactriana at the time of Alexander's invasion, the ohter city being Bactria

1 Vambery's *Travels in Central Asia*, pp. 382, 383

2 *Ibid*, p 249

3 Vambery's *History of Bokhara*. 244, note 2.

4 *Travels in Central Asia*, p 345, note

5 *Ibid*, p. 367, Elphinstone's *History of India*, pp 264, 266

or Balkh.[1] But it appears that at the time of the Rāmāyaṇa Varuṇapura was under the dominion of the Surabhis or Khorasmii [2]

Bali-ālaya or the house of king Bali was evidently Balkh, the ancient names of which were Bactria and Bākhdhī, the Bhogavatī of the Purāṇas It is stated that the Turks about the second century B C subverted the Greek kingdom of Bactria, and erected an empire which lasted till the middle of the sixth century of the Christian era. The name of the capital was changed from Brctria into Balkh The word *Balkh* is nothing but the old Turkish word *Balikh* which, according to the Turks, meant 'the residence of the sovereign, that is the capital.[3] *Bali-ālaya*

Bali-ālaya

1 McCrindle's *Invasion of India by Alexander the Great*, p 39

2 *Rāmāyana*, Uttara, ch 23, *Raghuvamśa*, I, *v* 80

3 Vambery's *History of Bokhara*, p. 11

has not only been evolved out of the word *Balikh*, that is, from "the residence of a king" into "the residence of king Bali," but the further development of the story of Bali and Vāmana, which was extant during the Vedic period, appears to have been based upon this word at a subsequent period. That Bali-ālaya is the same as Bhogavatī appears to be confirmed by the Rāmāyaṇa It is related that Rāvana entered Rasātala or Pātāla through a hole, and the first city he entered was Bhogavatī, and after conquering Varuṇapura, he entered Bali-ālaya or "Bali's residence," and came out of Rasātala without going anywhere else through the same hole, through which he had entered it [1] Bālhīka of the Bhavisya Purāṇa[2] and of the Brhat-samhitā[3] is the same as Balikh or Balkh. Bālhīka has been abbreviated into Bāhīka in the Bha-

1 *Rāmāyana*, Uttara, ch 24

2 *Bhavisya P*, Pratisarga, pt iii, ch. 2.

3 *Brhat-samhitā*, ch 18, *JASB*, 1838, p. 630.

vişya Purāṇa[1] Balı-ālaya or Balı-sadma ıs synonymous with Pātālapura , it became the capıtal of Pātāla after the seat of government was removed from Aśma or Akṣu. Balkh formerly covered a dıstance of five leagues , at present only a few heaps of earth mark the sıte of ancıent Bactrıa.[2] Bactrıa or Balkh, that ıs, Bhoga-vatī or Balı-ālaya, ıs sıtuated ın the country called Tu-ho-lo by Hıuen Tsang , ıt ıs Tukhāra or Tuṣāra of the Purāṇas[3] and Tokarıstan of the Arab geographers[4] Toka-rıstan or Turkestan therefore was the Sutala sphere of the Purāṇas, where kıng Balı ıs saıd to have been kept confined According to tradıtıon Zoroaster was slaın at Balkh ın the holy war between Iran

1 *Bhavıṣya P* , Pratısarga, pt ııı, ch 3

2 Vambery's *Travels ın Central Asıa*, p 233

3 *Mbh* , Sabhā, ch 31 , *Bṛhat-saṃhıtā*, ch 16

4 Beal's *Records of the Western Countrıes*, vol I, p 37 note.

and Turan[1] It was one of the Haitalite centres[2] In the middle ages Balkh became the capital of Islamic civilisation and was designated Kubbet-ul Islam (the home of Islam) and Omm el-Bul-dan (the mother of cities).[3]

Pātālapura

Besides Bhogavatī, the Mahābhārata mentions two other cities called Pātālapura and Hiraṇyapura and a lake called Vāruna-hrada in Rasātala Pātālapura, as already stated, was originally the name of Aśma and afterwards of Balkh, which were the capitals of Pātāla Patanti-nagara of Pātāla, mentioned in the Devī Purāṇa,[4] is evidently the same as Aśma, it was conquered by Asura Ghora, king of Kuśa dvīpa

We have already shown that Rāmani-

1 *Encyclopædia of Religion and Ethics*, vol I, p 858.

2 *JBBRAS*, vol xxiv, p. 567

3 Vambery's *Travels in Central Asia*, p 233

4 *Devī-purāna*, ch 3

yaka was Armenia. Romaka of the Bṛhat-saṃhitā is a corruption of Rāmaniyaka and the word still exists in Erzeroum (Arabic *Arzen-el-Roum*). The province of Van, which now appertains to it, formed in ancient time an independent kingdom and was known by the name of Biainas,[1] the Vanāyu of the Purāṇas The Rohita Parvata of Śālmala-dvīpa appears to be the Mount Ararat

Rāmaniyaka

Hiraṇyapura is mentioned as the capital of the Dānavas called Nivāta-Kavaca and the Daityas [2] It is, as we have already shown, identical with Hyrcania, an old town near Astrabad on the south-eastern side of the Caspian Sea, in Mazenderan, the scene of Rustom's adventures against the "white Devas" or demons. The name of its king Hiraṇya-kaśipu represents the Kaspii who lived on

Hiranyapura

1 Maspero's *Passing of the Empires*, p 55

2 *Mbh*, Udyoga, ch 97, *Śiva P*, IV, ch. 4, *Padma P*, I, ch 6

the shore of the Hiranya or the Hyrcanian Sea

Bhuskara or Puskara

The name of Bokhara has not been mentioned in any of the Purāṇas, as it did not become the capital of Tartary, that is, the region between the Oxus and the Jaxartes, "the vale, called by the Romans, Trans-oxiana or Trans-oxania till the time of the Samanidus, when Emir Ismail removed the seat of his government from Marakanda, the modern Samarkand, the capital of Sogdia or Sogdiana, to this place which is 120 miles from Samarkand [1] The ancient Iranian name was Jemu-ket or Jem-kot, which was changed into the Turanian name of Bokhara when the Turks invaded Trans-oxania, the first invasion having taken place, according to Sir Henry Rawlinson, in the year 700 B. C [2] Elphinstone also

1 Vambery's *History of Bokhara*, Intro, p xxvii, p 66.

2 *Quarterly Review*, 1863, p 491

thinks that the Turks had settled in Transoxiana long before the Christian era.[1] According to Dr Spiegel *Bukhar* "is even now the Mongolian word for a Buddhist temple or a monastery"[2] *Bhuṣkara* is the Sanskritised form of *Bukhar*; it is mentioned in the Rājataraṅgiṇī, it was conquered by Lalitāditya, king of Kashmir, in the 8th century A. D Puṣkara of the Matsya Purāṇa[3] is a corruption or variant of Bhuskara Puskara is mentioned in the Harivamśa as the place where Visṇu killed the Daitya named Madhu.[4] Perhaps Bokhara is referred to in the Bhavisya Purāṇa by the name of Taittiri-nagara or the city of Tartary[5] But the ancient Iranian name of Jem-ket or Jem-kot (Jama-

1 Elphinstone's *History of India*, p 266

2 Vambery's *History of Bokhara*, p 14

3 *Matsya P*, ch 120, p 44

4 *Harivamśa*, ch. 202, *Bhaviṣya P* chs. 24, 25 (M N Dutt's trans, pp 881, 884)

5 *Bhaviṣya Purāna*, Pratisarga Parva, pt. iii

kot) which, according to Abulfeda, "was considered as the eastern end of the habitable world" has been preserved by the Hindus and absorbed in their astronomical terminology as *Yamakoti*, signifying now the most eastern point of the world on the equator from the meridian of Laṅkā[1] The ruins of Bykund (Baikuṇṭha[2]), one of the most ancient cities in Turkestan, lie about twenty miles to the south of Bokhara which did not then exist

Bibhāvarī

Bibhāvarī of the Bhāgavata[2] was *purī* or town of Varuna in Pātāla where Hiraṇyākṣa was killed It appears to be a corruption of Bāveru of the Bāveru Jātaka,[3] Bamri of the Ṛg-veda[4] and Bawri of the Avesta. Bāveru is the Sanskritised form

1 Vambery's *History of Bokhara*, p. 2, note 2

2 *Bhāgavata*, iii, ch 17.

3 *Jātaka* (Camb ed), vol. vi, p 83

4 *JASB*, 1909, p 407; *Ṛg Veda*, iv, 19, 9; *Śatapatha Brāhmana*, xiv, 1, 1, 8, 14.

of Babiru or Bapilu, the ancient name of Babylon as it appears from the Behistun inscription,[1] mentioned as Pipru in the Rg-veda[2] From the inscription of Boghaz-Keui it appears that the Mittanians of Northern Mesopotamia (which included Babylon) worshipped Mitra and Varuna, who were also the gods of the Iranians and Indo-Aryans when they lived together in Ariana. Varuna was the prototype of Ahura Mazda as supposed by Professor Meyer[3] "*Ilani Uru-w-na*" of the inscription, in the Babylonian language, means god Varuṇa As Babylon contained the temple or "Citadel" and the tomb of Bel or Belus, the Bala Asura of the Bhāgavata,[4] it was situated in the sphere called

1 *JRAS*, vol xv, pp 9, 1692

2 *Rg Veda*, I, 51, 1, 4

3 *JASB*, 1909, pp 723, 724, *Contemporary Review*, 1921, Dec, p. 767, *Strabo*, bk xi, ch xii, 3.

4 *Bhāgavata*, V, ch 24.

Atala. Belus was king of Babylon, it was he who first introduced the celebrated Chaldian astronomy into that city There was trade connection between India and Babylon, and the trade routes have been described by Layard and Isidora of Charax.[1] Babylon is situated on the Euphrates, the Vivrti of the Garuda Purāṇa, and Nivṛti of the other Purāṇas, which rises from the mountain called Nephates in which it has got its source The Rohita mountain of Śālmala-dvīpa is perhaps the Sanskritised form of Mount Ararat

The rivers of Rasātala are the Oxus, the Jaxartes and the Zarafshan The Oxus, which is also called Amudaria (*Amu* being a variant of *Aśma*), is the Aśmanvatī of the Ṛg-veda[2] As a river of Śākadvīpa

The Oxus

1 Layard's *Nineveh and its Remains*, vol II, pp 413, 414, *Parthian Stations* by Isidora of Charax, translated by Mr Wilfred Schoff

2 *Ṛg-veda*, X, 53, 8

it is called Cakṣu, Vakṣu, Vaṃkṣu, Ikṣu and Sucakṣu in the Purāṇas,[1] all these names being variations of Akṣu, a great branch of the Oxus, from which the name of Oxus is derived[2] The Oxus is called the Bhogavatī-gaṅgā and the Pātāla-gaṅgā of Rasātala, the former name it has received from a branch of the river called Bactrus on which Bākhdhī or Bhogavatī, the Bactria of the Greeks is situated[3] and it is called Pātāla-gangā as it flows through the "sphere" or province of Pātāla, that is, between Bactriana and Sogdiana The river was held in respect by the Hindus as it formed the principal trade-route for conveying large quantities of Indian merchandise

1 Their names are mentioned in *Brahmānda P*, ch 51, *Matsya P*, ch 101, *Bhāgavata*, V, ch 17, *Viṣnu P*, pt II, ch 4, *Kūrma P*, ch 46

2 Dr Modi's *Ancient Pātaliputra* in *JBBRAS*, xxiv, p 520

3 *Bṛhad-dharma P.*, Madhya, ch 22, v. 50, Burnes' *Travels into Bokhara*, vol ii, p 211

to the Hyrcanian or Caspian Sea, whence through the Cyrus they were transported to the Euxine and the Mediterranian;[1] hence it was called "Gangā" by the Hindus. The Oxus issues from the Sarik-kul lake in the Great Pamir, which by some authority is identified with the Anavatapta lake of the Buddhists, and there can be no doubt that a branch of the river formerly flowed into the Caspian Sea through an ancient course which still exists, though it now falls into Lake Aral[2]

The Jaxartes, which is also called Jaj (Djadj)[3] and Syrdaria, is the Rasā of the Rg-veda, the Raṅghā of the Avestā[4] the

1 *Geography of Strabo* (by Hamilton and Falconer), vol I, p 113, vol II, p 243, Robertson's *America*, bk I

2 Beal's *Records of the Western Countries*, vol I, p 12 note

3 Vambery's *History of Bokhara*, p. 8.

4 Drs Keith and Macdonell's *Vedic Index of Names and Subjects*, vol II, p 209; *JBBRAS.*, vol xxiv, p 532

Araxes of Scythia, the Śīlā of the Mahābhārata,[1] perhaps the Gabhastī of the Purāna[2] and Sila of Megasthenes Strabo mentions three rivers by the name of Araxes, the Araxes of Armenia,[3] the modern Aras on the northern boundary of Media, the Araxes of Persia,[4] the modern Bend-Amir, and the Araxes of Scythia [5] The word *Jaxartes* appears to be a combination of the words *Jaj* and *Araxes* (of Scythia) in order to distinguish the latter from the Araxes of Armenia and the Araxes of Persia From Syr-daria the Jaxartes is called Śīlā and Sītā, the word *Syr* being a corruption of *Su-Rasa*[6] (*i e* Su-Rasā), a local name of the Jaxartes It should be stated that

The Jaxartes

1 *Mbh*, Bhīsma, ch 11 2 *Visnu P*, ii, ch 4

3 *Geography of Strabo*, vol ii, p 217

4 *Strabo*, vol iii, p. 132

5 *Ibid*, vol ii, p 247, Rawlinson's *Herodotus*, vol i, p 302.

6 *JASB*, 1911, p 747

Gabhasti may more properly be identified with the Murgab or "the river of Mrga" or Margiana in Śākadvīpa Araxes and Rasā are different forms of the same word. The Jaxartes rises in the same mountains as the Oxus, and falls into the sea of Aral.

The Zarafshan

The river Zarafshan, the ancient names of which are Sogd and Kohik, rises in the mountain called Fan-tau, perhaps the Phena-giri of the Brhat-saṃhitā[1] and flowing a little to the north of Samarkand and Bokhara, falls into the lake called Kara-kul also called "Dengiz" or sea by the Uzbeks. It is called the "blessed" river, and Zarafshan means "scatterer" or "distributor of gold "[2] It is the Hāṭaki-nadī of the Bhāgavata,[3] Hiranvatī-nadī of the Mārkandeya

1 Ch xv, v 20

2 Vambery's *History of Bokhara*, Introduction, pp xxxii, xxxiii, *Travels in Central Asia*, p. 183, Burnes' *Travels into Bokhara*, vol. ii, p 285

3 *Bhāgavata*, v, ch. 24.

Purāṇa,[1] and Hiraṇyavatī-nadī of the Mahābhārata mentioned by Fausboll.[2] Hāṭakī, Hiraṇvatī and Hiraṇyavatī-nadī all mean the "golden river" Hāṭakī appears to be a corruption of Kohik The Hāṭakī-nadī is situated in the Bi-tala "sphere" of Rasātala [3] The Kohik is the Polymetus of the Greeks, "a name imposed by the Macedonians, as they imposed many others, some of which were altogether new, others were deflections from the native appellations [4] The river is called the golden river as it brings fertility to the soil over which it flows and helps in the luxurious growth of its crops Samarkand, which became the capital of the great empire founded by Timur, was called the paradise

1 *Mārkandeya P*, ch 60

2 *Mbh*, VI, 210, see Fausboll's *Indian Mythology*, s v *Garuda* but in *Mbh.*, Bhīsma P, ch 8, the river Hairavatī is mentioned

3 *Bhāgavata*, v, ch. 24

4 *Strabo*, bk xi, ch xi, 5.

of the world on account of its great beauty and fertility brought about by this river. Elphinstone also speaking of Transoxiana, in which Sogdiana is situated says, "while it was in the hands of the Arabs, it seems not to have been surpassed in prosperity by the richest portions of the globe"[1] According to the Purānas,[2] Śiva was worshipped on the Hāṭakī-nadī or Zarafshan by the name of Hāṭakeśvara Mahādeva evidently by the Nāgas or Huns

The mountain which is situated just on the outskirt of Rasātala is called Meru in the Rāmāyaṇa[3], and Meru, according to the Mahābhārata,[4] is also the name of a mountain of Śākadvīpa or Scythia, the

Meru Parvata

1 Elphinstone's *History of India,* 4th ed, p. 264

2 *Devī Bhāgavata*, pt 8, ch 19, *Devī P*, chs. 82, 83.

3 *Ramāyana,* Uttara, ch 25

4 *Mbh* Bhīsma, ch 11.

Mount Meros of Arrian and Megasthenes,[1] close to Mount Nysa or Nisādha Parvata of the Purāṇas, that is, the Paropanisos mountain of Ptolemy, which is evidently a corruption of *Parvata Nisādha* It is therefore the Hindukush range

Śyāma-giri. The Śyāma-giri is also mentioned as a mountain of Śākadvīpa It is evidently mount Śyāmaka of the Avesta.[2] Both Śyāma-giri and Śyāmaka mean the "Black Mountain" and the mountain therefore is the Mustagh mountain, which means the Black Mountain

Durga-śaila[3] of Śāka-dvīpa, which means the "fort mountain," is evidently the same as the El-Burz which means "the Bastion mountain," and is situated on the southern

1 McCrindle's *Ancient India as described by Megasthenes* and *Arrian*, p. 152, 180

2 *Zamyād Yast* (XIX) in *S. B E*, vol xxiii, p 288, note 2 and 7, *Vendidad*, ch 1 in *S B. E.*, vol iv, p 7, note 8

3 *Mbh.*, Bhīsma, ch. ii

side of the Caspian Sea, it is the **Trikūṭa** mountain of the Bhāgavata.[1]

Durga-śaila or Trikūta mountain

It was Mount Kaspios of the Greeks named after the Kaspii, an extinct tribe, the Kacchapa of the Gaja-kacchapa story of the Mahābhārata Both Śyāma-giri and Durga śaila are parts of Meru Parvata.

Kuśesaya

The Kuśeśaya is the Caucasus mountain, which is a corruption of Koh Kosh (Kus), or the mountain Kus of Kuśa-dvīpa [2]

Vāruṇa Hrada (lake) has been correctly identified with the Caspian Sea [3] It is mentioned both in the Rāmāyaṇa[4] and the Mahābhārata[5] as being situated in

1 *Bhāgavata*, viii, ch 2

2 *Varāha P*, ch 87, Thornton's *Gazetteer of Countries adjacent to India*, s v *Hindoo Koosh*

3 Mr Shib Chandra Seal's *Āryajātir Ādini-vāsa*, p 7

4 *Rāmāyana*, Uttara, ch. 23.

5 *Mbh*, Udyoga, ch 97

Rasātala. The Caspian Sea is th

Vāruna Hrada

canian Sea of Strabo[1] the Avestic name of H is Vehrkāna. There ca doubt that "Vāruna" of the Vāruṇa is a corruption of "Vehrkāna or kāna,"[2] in other words, Vāruna H the Hyrcanian Sea, hence Vāruṇa could not have been derived from th of the god Varuna, though the makes it so, forgetting its true signi The Caspian Sea is also called Mare nicum or the Sea of Shirwan[3], Seru or Shirwan is evidently a corrupt Hyrcania, though Shirwan has been fied with Albania.[4] Shirwan has further corrupted into Sarain, an

1 *Strabo*, bk ii, ch. i, 15

2 *Vendidad*, ch I, 12 (41) in *S B E*, p. 7, note 8

3 Yule's *Marco Polo*, vol I, p. 59 note

4 *Geography of Strabo*, vol ii, p. 217